

THEODIDACTUS ;

OR,

*The faithfull Admonisher.*

SHOWING

**The great Dishonour to G O D,**

and the Protestant RELIGION, by the Divisions  
and the Animosities of the Ministers of the  
Church of *England*, and seasonably  
Exhorting them to Unity of Spirit  
in their Profession of the Gospel  
of Truth.

Representing withall at large that the Holy  
Communion of the *Lords Supper* belongeth unto  
ALL and every visible Member of the *Church*  
that is capable of selfe-Examination, and that  
CHRIST himselfe admitted JUDAS  
though a Devill to it,

BY

WILLIAM PRYNNE Esq; Bencher of *Lincolns-Inne*.

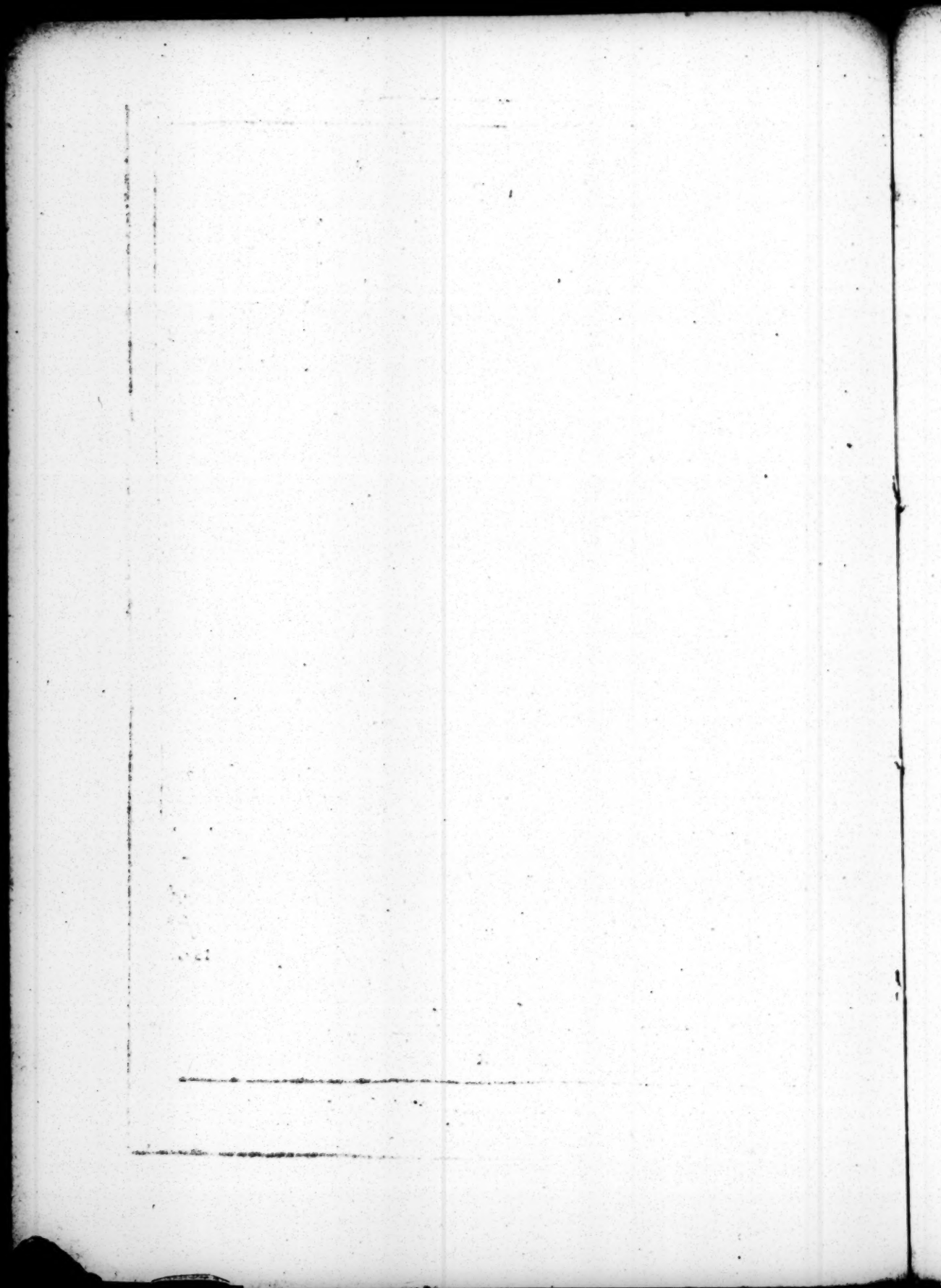
I Cor. 10. 2, 3. 16, 17.

*And did All eat the same spirituall meat; and did All drink  
the same spiritual drink &c. The Cup of blessing which we blesse,  
is it not 1 he Communion of the Bloud of Christ? The Bread  
which we break is it not The Communion of the Body of Christ?  
For we being many are one Bread, for Wee are All partakers of  
that one Bread.*

*Lorichius.*

Ipsi<sup>s</sup> Sacramenti Insti<sup>t</sup>utio vult ut omnes una  
manducemus, & bibamus

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signe of the Lamb in the Old-Baily, 1659.







*To the over-sadly divided, misguided Ministers, of the miserably distracted, undermined, almost ruined Church of England; especially such who in Theory or Practice have swerved from their Duties, in casting off the Frequent Administration of the Holy Communion, with their peoples Free-Admission thereunto; and in other particulars of moment here briefly touched.*



*Dear reverend Christian Brethren; whom I cordially honour for your (a) high and heavenly Calling; give me leave, with that Christian Liberty which becomes me, without any*

*(a) Rom. I. I.  
C. 10. 15. 2 Cor.  
5. 20. C. 6. 1.  
C. 8. 23.*

*fear or flattery, to inform you; that I have for many years by-past, with a bleeding soul and mournfull spirit, taken special Notice of some offensive Deviations from, and Negligences in your Ministerial Function, (whereof many of you are guilty) which have given great Advantages to your Common Romish, and Sectarian Adversaries, and just scandal to divers of your best-affected Friends, some whereof I formerly endeavoured by seasonable,*

To the over-sadly divided,

(v) in my 4. *timely* (b) *Publications*, to *crash in the very shell*, and  
and 12. *Serious* now deem high time to remind you of, being grown  
*Questions*, and *Epidemical*, yea almost destructive to your very *Mini-*  
*Seasonable* *stry*, as well as perillous to our *Church* and *Religi-*  
*indication of* *on*.  
them. My 16

*Important*  
*Questions*. *Suf-*  
*pension* *suspen-*  
*ded*. *Indepen-*  
*dency* *exami-*  
*ned*. *A full Re-*  
*ply to brief Ob-*  
*servations*.

(c) I Cor. 3 3,  
4.

Not to enlarge upon your own manifold intestine  
(c) *sad Divisions between and against your selves*; which  
have separated you into several *Opposite Squadrons*,  
(that I say not *Factions*, and *Battalions*) of *Presbyte-*  
*rians*, *Episcopalists*, (or *Royalists*) *Independents*,  
*Interdependents*; openly, secretly *Warring against*, and  
seeking to *supplant* each other, by the *extravagant*  
*power*, *proceedings of illegal Arbitrary Committees*,  
and new coyned *Orders*, *Ordinances*, *Covenants*, *En-*  
*gagements*, with other *Machiavilian Devices*, where-  
by you have endeavoured to *eject*, *sequester*, *suppresse*,  
*vex*, *ensnare*, *ruine* one another under our successive  
late *publike Revolutions of Government*. By which  
you have now at last made your selves *meer Tenants at*  
*will*, both in respect of your *Benefices*, *Tithes*, *Mini-*  
*stry*, to every *New upstart power*; a *derision* to your  
*Popish*, a prey to your *Anabaptistical* and other *Secta-*  
*rian Adversaries*; who infinitely increase their *Num-*  
*bers*, *Profelytes*, by these your *unbrotherly feudes*; and  
have no special *Committees* to restrain, *eject*, *suppresse*  
them, but are crept into most *Committees*, and *places*  
*of power*, to *vex*, *molest*, *discountenance*, *persecute*, *e-*  
*ject*, *sequester* many of you, at their pleasures; and  
secretly encourage, countenance, abet our last insolent  
spreading *Romish Sect of Quakers*, to disturb, affront,  
revile your persons, *Doctrine*, *Ministry*, both in the  
*Church*, *Streets*, and all other places, and to publish  
their most *rayling scurrillous Invectives* against you,  
to accomplish your speedy extirpation by these Instru-  
ments of the *Pope* and *Devil*, which they dare not  
immediately attempt by themselves In which profe-  
cuted design of your utter speedy extirpation, all *Ana-*  
*baptists*,

*misguided Ministers, &c.*

*Baptists, Sectaries* concur, and unite their forces with the *Jesuites* and *Popish* party, as *John Canne* demonstrates in his *Second voice from the Temple*, p. 2. where he excites *The Supreme Authority of the Nation*, the *Parliament of the Commonwealth of England*, to whom he dedicates it, utterly to extirpate the *National Church Ministry, Worship, Government of England*; and to starve, famish all the *Ministers thereof* (whom he styles, *Antichristian Idols*) by taking away the food and maintenance whereby hitherto (and at this present) they are nourished, fed, and kept alive. In regard of which joynt desperate *Confederacy* against you by these your combined common *Adversaries*, I shall now exhort and advise you,

First of all, To lay aside and abandon all private animosities, factions, feuds, contests, and persecutions against each other; as not only unbeseeming the (d) *Embassadors, Ministers of the God, Prince, Gospel of Peace*; but as the most probable, unavoidable means of your own speedy destruction; as these two *Gospel Texts* will assure you, *Mat. 12. 25, 26.* And *Iesus said unto them, Every kingdom divided against it self is brought to desolation, and every City or House divided against it self shall not stand. And if Satan cast out Satan (or one Minister another of a contrary party) he is divided against himself; how shall then his kingdom (or Christs, where his Ministers are thus divided, and cast out one another) stand? And Gal. 5. 15. But if ye bite and devour one another, take heed that you be not consumed one of another.* Among all the evils that afflict the body politick of the Church or State, there is none so pernicious as division, especially amongst the *Ministers and chief Officers thereof*, (e) *because it strikes at the very foundation of their being, and poisons the original of their life and strength.* Wherefore, I beseech you most especially to avoid, detest this destructive sin.

(d) *Rom. 10. 15*  
*Hebr. 13. 20.*  
*Isay 9. 6. Eph.*  
*2. 14. to 22.*

(e) See Mr.  
*John Daille*  
*His Apology for*  
*the Reformed*  
*Churches, ch. 2.*



To the over-fadly divided,

2ly, Seeing all Ministers and Christians are specially obliged by the (f) command, and will of their Master, and by their own welfare, safety, salvation, to continue inseparably united one to another, and all together to make up but one harmonious Body; I shall exhort, beseech, advise you all, to (g) live and love like Brethren; (h) To be all of one mind and of one Spirit, striving together for the faith of the Gospel; (i) To keep the unity of the Spirit in the bond of peace. (k) To manifest to all the world that you are Christs disciples by loving one another. And to pursue this patheticall exhortation of the Apostle, to cease the Contentions between the Minister and people in the Church of Corinth, 1 Cor. 1. 10. Now I beseech you Brethren in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joyned together in the same mind and in the same judgement.

3ly, (l) Stand constantly upon your watch, and (m) unite all your studies, endeavours together against the manifold plots, policies of Satan, and your Jesuitical, Popish, Sectarian common Enemies, who seek nothing but the speedy ruine of your persons, Ministry, and of our Protestant Religion, Church, State, being more active, subtle and successfull of late years in this design, than ever in former ages. And let their present joynt attempts, combinations against you, be a prevailing argument to unite your affections, endeavours, studies to countermine them.

4ly, Avoid all carnal, Machivilian Policies, all fordid Compliances, and (n) bale Fears of any Mortals, how great or powerful soever: And never (o) assent nor consent to any evils, error, unrighteous, impious Projects, or hypocritical designs, yea, hope that any good may come thereby: but rather part with your lives, liberties, and all worldly enjoyments, than with a good conscience, and the truth or Ordinances of

(f) John 13. 34, 35. 6. 17. 20. 21, 22. Eph. 4. 3. to 17.

(g) Ps. 1. 133. 1.

(h) Phil. 1. 27.

(i) Eph. 4. 3.

(k) Job. 13. 35.

(l) Heb. 2. 1.

(m) Phil. 1. 27. Jude 3.

(n) Exod. 2. 6.

(o) Mat. 10. 26. 28. 31.

(p) Rom. 3. 8.



of God intrusted to your care.

sly, Take Notice of some particular late failings and scandalous sinfull Omissions or Neglects in the discharge of your Ministerial Office, in which divers of you have been and still are very peccant.

Whereas, by our former Liturgies (confirmed by (p) sundry Acts of Parliament yet in force) the Decalogue, or Ten Commandments of God himself, (q) (asserted by all or most of you to be Moral, and Perpetual, as they are a rule of Life and Obedience) were to be publicly read in all Churches, (as heretofore was usual) once every Lords day, and when ever the Lords Supper was administred; to the end the people might the better remember and observe them in their lives and conversations. This godly custom, hath for sundry years together been universally neglected, and cast aside by all or most of you. By which means, the elder sort of people have quite forgotten these Commandments; the younger sort are altogether ignorant of them, and generally know not, whether there be any such Decalogue for them to learn, know, observe: their Parents, Masters, not instructing them in them in their private families as formerly; since discontinued publicly in our Churches; The number of Antinomians is hereby augmented, confirmed in their Error: the Knowledge, Sence, Conscience of sinnes against these Precepts, almost quite obliterated: And these Laws of God, with all other good Laws of the Realm, quite cast aside, slighted, scorned, violated in the highest degree, by many professed Saints of the highest Orb, like Old Almanacks quite out of date or force, especially the 5, 6, 8, and last of them, Thou shalt not covet thy neighbours house, &c. nor any thing that is his: now turned into an affirmative, or quite expunged out of the Decalogue of too many English Protestants, as well as the (r) second Commandment heretofore out of the Papists. And whether this omission

(p) 2 & 3 E.  
6. c. 1. 5 & 6  
E. 6. c. 1. 1 Eliz.  
c. 2.

(q) See Dod,  
Downham, Bp.  
Andrews, El-  
ton, and others  
on the Comman-  
dments.

(r) See Led-  
ma his Care-  
ebism; Officium  
beatae Mariae,  
and Popish  
primers which  
expunge it.

mission be not a sinne against Deutr. 6. 1. to 10. c. 18. 18. to 22. c. 4. 9, 10. Acts 13. 15. Psal. 1. 2. Iosh. 1. 8. and other Scriptures, fit henceforth to be reformed, let your own Consciences, with all Protestant Commentators on these Texts, and the *Decalogue* resolve you.

(f) See Cyrian de Symbolo, Dr. Jackson, and others on the Creed: and all ancient Greek and Latin Liturgies.

2ly, Whereas the Summary Heads of the Christian Faith, comprised in antient *Creeeds*, (*made, (f) used in the Primitive Church*, and continued in all Christian Churches, as most useful, necessary, ever since) were usually repeated by the Ministers and people in all our Churches heretofore, when ever they assembled to worship God on *Lords-dayes*, and other *Festivals* or times of *Devotion*; This Godly, profitable Christian practice, hath been generally disused and set aside by most of you for sundry years together: whereby the old Principles of our Christian Faith and Creeeds, are quite forgotten, or neglected by the ancients sort, and unknown to the younger people, (not instructed to learn or repeat them by heart as formerly, by their Parents and Masters, since disused in our Churches by Ministers) and a world of *New Faiths, Heresies, Blasphemies, Errors*, have been set up and vented in opposition thereunto, destructive to the very Foundations of our Religion. Now whether this Omission be not a great Misdemeanour or Oversight in you, repugnant to the 1 Cor. 15. 1. to 8. Hebr. 5. 12, 13. c. 6. 1, 2, 3. 2 Pet. 1. 12, 13, 15. c. 3. 2. and other Texts, let all Old and New Expositors on the *Creed*, determine, and your own Consciences judge?

3ly, Whereas by the Laws of our Land, confirming the *Book of Ordination*, and the Liturgies of our Church, all our Deacons, Ministers, formerly on *Lords dayes* and other times of publike Divine Service, were specially obliged to read certain *Psalms*, with one *Chapter* of the *Old Testament*, and another *out of the New*, in the Church, for the peoples better edification and instru-

instruction in the *Scriptures*, and encouragement to read them diligently in their Families and private Closets; yet now of late years, contrary to their Solemn Promise at their (t) Ordinations, *diligently to read the Canonical Scriptures of the Old and New Testament to the people assembled in the Church*, and contrary to Exod. <sup>(t) 51</sup> nation. 24. 7. Deut. 6. 1. to 10. c. 11. 18. to 22. c. 31. 11, 12, 13. Josh. 8. 34, 35. 2 Kings 23. 1, 2, 3. 2 Chron. 34. 29, 30, 31. Neh. 8. 1. to 19. c. 9. 1. 3. c. 13. 1. Isay 34. 16. Ier. 36. 6, 10, &c. c. 51. 61, 62. Luk. 4. 16, 17. Acts 13. 15. c. 15. 21. 31. 2 Cor. 1. 13. Eph. 3. 4. Col. 4. 16. 1 Thess. 5. 27. Rev. 1. 3. c. 5. 4, 5. 2 Cor. 3. 14. 1 Tim. 4. 3. contrary to the practice of Gods own people the Jews, of Christ himself and his Apostles; of the Primitive Fathers, Councils, Church, Christians, as (u) Bishop Jewel proves at large, of all (x) Protestant Churches in foreign parts; the Practice, Canons, Rubricks, and Liturgies of our English Church, and command of God himself in the forecited Texts, most of our Independent Ministers have wholly cast off the reading of all Psalms, Chapters of the Old and New Testament in their Churches and Meetings (more particularly in Pendennis Castle in Cornwall, where there was not one Chapter, Psalm either sung or read, during my near two years close imprisonment, in their Meeting-house there;) yea, many Presbyterians and other Ministers have overmuch failed herein, reading only either one Chapter out of the Old Testament or New, and sometimes only one Psalm, without a Chapter, now and then on Lords dayes, and other Publick Dayes of worship. By which ill president, the generality of their people (especially such who cannot read) are become wholly ignorant of the Scriptures, and made a prey to every seducer; the constant reading of the Scriptures in private, is much neglected; the Scriptures themselves much slighted; yea many turned professed Anti-Scripturists, rejecting the Old and New Testament both together;

a and



and others who retain the New Testament, have quite rejected the old, as nothing appertaining to Christians; though a chief part of the Churches foundation, & approved, enjoined to be searched, studied, read by Christ himself and his Apostles in the New Testament, Mat. 5. 17. 18. c. 7. 12. c. 22. 40. c. 26. 56. Mar. 1. 2. Lu. 1. 70. c. 16. 26. 31. Acts 3. 18. c. 10. 43. c. 13. 15. 27. c. 26. 22. 27. c. 28. 23. c. 17. 2. 11. c. 18. 24. 28. Rom. 1. 2. c. 16. 26. Ephes. 2. 20. c. 4. 11, 12, 13. 1 Pet. 1. 10, 11. 2 Pet. 1. 19, 20, 21. c. 3. 1, 2. with other expresse Gospel texts. And is not this a grosse sinful Omission now fit to be repented of and reformed by you all, having produced so many sad effects, and complying too much with

(y) Bish. Jew  
els Defence of  
the Apology,  
part. 5. ch. 9.  
divis. 1. p. 499.

the Papists, (y) and Mr. Harding, who stiles the *publike reading of the Scriptures to the people in their mother Tongue, The instinct and work of Satan?*

4ly, Many Minsters and Congregation (especially Independents and Anabaptists) have wholly cast off the *Singing* (as well as reading) of *Psalms, Hymnes, and Spiritual Songs*, not only contrary to the (2) precepts of God, and Practice of the Saints in the Old Testament; but of Christ himself, his Apostles, Saints, Church in the New, Luke 1. 13, 14. Mat. 26. 30. 1 Cor. 14. 15. Ephes. 5. 17. Col. 3. 16. Heb. 2. 12. Iam. 5. 13. Rev. 15. 3. c. 5. 9. c. 14. 3. And is not this a sin fit to be redressed by those who are guilty of it? unlesse they deem our present Oppressions, Thraldom, and publick Calamities such, as deserve to turn all our *Psalms into Lamentations, and Songs into Howlings*, Amos 8. 10. Ezech. 26. 13. Iam. 7. 9.

(2) Exod. 15. 1  
&c. Num. 21.  
17. Deut. 31. 19  
&c. Judg. 5. 12  
2 Sam. 22. 1. 2  
Chron. 29. 27.  
Ps. 118. 1. Ps. 92.  
1. Cant. 1. 1. 1.  
say 5. 1. c. 26. 1.  
c. 30. 19. c. 35.  
10. c. 38. 10. 11  
mos 8. 23. c. 8. 5.

5ly, Whereas our Ministers heretofore by our Councils, Canons, Liturgies were obliged to Catechise and instruct their younger Parishioners in the Lords Prayer, Creed, ten Commandments and Principles of Christian Religion; and made a Conscience to perform it on Lords dayes and other Seasons in the Church, to the great edification and corroborations of their People against



gainst Heresies, Sects, Errors, Vices; The generality of Ministers of late years have either totally rejected, or in a great measure neglected this part of their Ministerial duty; contrary to Gal. 6. 6. Heb. 5. 15, 16. c. 6. 1, 2, 3. Deut. 6. 1. to 10. and other expresse Scriptures. Whereby Parents and Masters have for the most part given over this duty in their Families; and so the people being generally ignorant, uninstructed, unsettled, ungrounded in the Principles of Religion, are (a) tossed and carried to and fro with every wind of doctrine, made a prey to all sorts of Sectaries and seducing Spirits, and divided from our Churches into different separated Conventicles, almost past hopes of reducing to the truth and unity of the Gospel. How necessary it is therefore for all peccant Ministers to reform this Sin, let the Preface to Mr. Crook's Guide, and others who have written of the *Utility and Necessity of Catechising*, inform them.

6ly, Some Ministers (especially Independents) have (contrary to Luke 9. 62. Rom. 1. 1. Heb. 7. 23, 24.) (b) quite renounced their very Ministerial Ordination and Function, preaching only now as *gifted Brethren*, not as *Ministers of the Gospel*; and others of them have either overmuch neglected or scrupled the baptizing of Infants; especially (c) of those who are not of their own Independent Congregations; Which how repugnant it is to the precepts and Presidents of Christ and his Apostles; How scandalous to our Protestant Church and Religion, how advantageous to our *Papal, Anabaptistical*, and other Sectarian Common Enemies, let Mr. (d) Seaman, Mr. Baxter, Mr. Hall and others, who have written largely on these Subjects of late times resolve them; and themselves now reform with penitent hearts.

7ly, The thing I shall here principally charge upon the consciences of hundreds of Ministers guilty of this *Sacrilegious Crime*, is, *their many years wilfull discon-*

(a) Eph. 4. 14.  
Jam. 1. 6.

(b) See a Treatise of a Letter to the Summer Islands at the end of my Fresh Discovery of Prodigious Landing Stairs.

(c) Mr. Henry Burton's Vindication.

(d) His Vindication of the judgment of the Reformed Churches, & Protestant Divines, concerning Ordination, London 1647.

To be over-sadly divided,

*tinuance of the frequent publike celebration of the Lords Supper to their Parishioners; against the very essential duty and Office of their Function, as Ministers of Christ, and Incumbents of Parish Churches, the Precept and Pre-  
sident of Christ himself, the Practice of the Apostles, Pri-  
mitive Church, Fathers, Christians, and all former Chur-  
ches, Ministers of Christ throughout the World; the Ca-  
nons, Decrees, Injunctions, Laws, Statutes of our own  
and foreign Churches, States in all ages, and the very Di-  
rectory it self; as I have (e) elsewhere, and shall here  
more largely manifest. By which Negligence and O-  
mission, I shall desire them now at last most sadly to  
consider,*

(e) My Sus-  
pension suspen-  
ded; A legal  
Resolution of  
2. Important  
Questions; A  
New Discovery  
of some Romish  
Emissaries and  
Popish Errors.

1. That they rob God himself of one chief publick Ordinance, and part of his solemn worship.

2. That they rob Jesus Christ himself of one of his instituted Sacraments, whereby they should principal-  
ly shew forth the benefits, fruits, and memory of his  
death, till his Second coming, 1 Cor. 11. 25, 26.

3. That they rob their Churches and people of the inestimable benefits, comforts of Christs most blessed Supper. Wherein they are more culpable, sacrilegi-  
ous and injurious to Christs Institution and their peo-  
ple, than the *Sacrilegious Popes and Popish Priests*, who  
administer this Sacrament to themselves in both kinds  
every Masse, and give the People the Consecrated  
Bread in all places, once a year at least, and the Cup too  
in some places, by special (f) dispensations: whereas  
they deprive themselves and their people wholly of  
both parts of this Sacrament for sundry years, and will  
not dispence it to them at their and others earnest in-  
treaties.

(f) Bish. Jew-  
els Reply to  
Harding, p. 73.  
Fox Acts and  
Mon. Vol. 1. p.  
910, 911, 912.

4. That herein they give as high, as grosse, as sinful  
a *Non obstante* to Christ himself, the Primitive Church  
and Fathers, in casting aside this Sacrament of the  
Lords Supper for so many years together; as the (g)  
Council of Constance did, when it took away the use of the

(g) Sessio 13.  
Syrus Concil.  
Tom. 3. p. 821,  
822.

Cup

Cup only from the Lay-people ; and hereby justifie, imitate, exceed this their Sacrilegious, Antichristian practice.

5. That hereby they sinfully neglect, renounce one principal essential part of their Ministerial function and pastoral duty, which they were purposely ordained Ministers, and presented to their Parochial Cures and Benefices diligently to discharge, (as I have (b) elsewhere manifested at large) to wit, to administer this Sacrament to their people.

(b) A Legal Resolution of two important Questions. Har-

mony of Con-

fessions. fol. 10. to 16. (c) See My Superstition in- tended. Tho. Beacons Cate- chism.

6. That they herein pointblank oppugn, contradict the (i) constant practice of the Primitive Church, Fathers, Christians ; who usually administered the Holy Communion to all their visible Church-members every Lords day ; with the constant usage of all the Churches of God throughout the world, in all former ages till this present, who prescribed, practiced the frequent celebration thereof, as a necessary, usefull, and most comfortable duty.

7. That herein they have in a great measure imitated the tyranny and practice of Pope Innocent the 3d. and the Popish English Clergy under him ; who interdicting the whole Realm of England, Anno 1208. (by reason of differences then risen between King John, the Archbishop of Canterbury, and other Prelates) for 6 years, 3 months, and 14 days space; thereupon through the Clergies obstinacy cessaverunt in Anglia omnia Ecclesiastica Sacramenta præter solummodo Confessionem, & viaticum in ultima necessitate, et Baptisma parvulorum, ad irrestaurabile damnum Ecclesiæ, tam in temporalibus quam spiritualibus, as (k) Matthew Paris and others inform us: The King hereupon by special Writs and Patents, commanded William of Cornhill, Joseline of Cornwall and others, to seise all the Lands, Goods, Livings of the Archbishops, Bishops, Abbots, Priors, Religious Persons, Clerks and Priests, that should from the Monday next before Easter refuse to celebrate

(k) Hist. Ang. l. 6. An. 1208, 1214. p. 239.

240. Mat. Par. l. 6. Antiq. Eccl. f. Brit. p. 148

142. &c. Godwine Catalogue of Bishops, .62

63. &c. Fox Acts and Mon. Vol. 1. p. 324,

326, &c. Ho- lished, Speed,

Grafton and o- thers in the life of King John,



*To the over-saaly divided,*

(1) Acts and  
Monuments,  
Vol. 1. p. 324.

*divine Service and Sacraments to the people; and confiscated them all as forfeited to his Treasury: Being driven to use such austerity and sharpnesse against them, to enforce them to perform their Pastoral charge; as (1) Mr. Fox records out of the Clause Roll of 9 Johannis in the Tower of London. And have not many whole Parishes, Cities, and Dioceses, well nigh for as long a space or more, been actually interdicted in like manner, by sundry obstinate Ministers, from all Ecclesiastical Sacraments, except baptizing of Infants, (and some of them from that too) and from the administration of the Lords Supper to such as lie at the point of death, which was not denied to any during that long Papal Interdict? And do they not deserve then, as severe a seizure of their Benefices, Lands, Goods for this their wilful neglect of their Pastoral duty for so long a season, as the Popish Clergy then incurred for their negligence, obstinacy, and fear of the Popes displeasure?*

8ly, This Crime and Neglect of theirs is highly aggravated by sundry circumstances, which instead of justifying or extenuating, doth elevate it to the highest pitch.

(m) Sessio 13.  
Svins Concil.  
Tom. 3. Fox,  
Vol. 1. p. 783.  
[u] Dr. Drakes  
boundary, Mr.  
Collings Juri-  
dical suspensi-  
on, & others.  
[o] See Gerson,  
& D. Featlies  
Grand Sacri-  
leg of the Chm:  
of Rome.

1. It hath been carried on and acted by special *Confederacies, Combinations* amongst most Ministers guilty thereof; who have had sundry publike and privat meetings, yea some days of Humiliation (which is worse) to carry on this *Sacrilegious design*; as the Popish Priests and Prelates formerly had, for the Sacrilegious taking away of the Consecrated wine from the Lay-people in the (m) *Council of Constance*.

2. They have justified it both in (n) *Presse and Pulpit*, as not only Lawful and Necessary, but their *bounden duty*; yea the will and appointment of Iesus Christ, as the (o) *Popish Preists* have justified their *Half Communion*, and taking away the Cup.

3. They have miserably wrested, perverted, tortured many Sacred Texts of Scripture to warrant this their Sacrilege,



Sacrilege, as the Popish Priests have done to justify their depriving the people of the Sacramental Cup.

4. They have printed, preached against the [p] *ex-* [p] My short  
indication of  
4. Serious Que-  
stions p. 17. to  
29. & 47. *presse Letter of the Scripture, all Antiquity, the Arti-  
cles, Homilies, Liturgy and these Writers of our Church,  
and Confession of the Council of Constance it self, That  
our Saviour never administred the Sacrament to Judas,  
but only to the other xi. Apostles; to justify their Sacri-  
lege by this palpable untruth.*

5. They have cast most vile aspersions upon this most  
blessed Sacrament, to justify this their practice, and  
deterre the people from it; stiling it frequently in their  
Pamphlets, Sermons; [q] *Deadly poyson: A Cup of* [q] A Brother-  
ly and Friendly  
Censure, p. 6. 7.  
An Antidote p.  
6. [See My  
short indicati-  
on, p. 28, to  
36.] Dr. Dicks  
Bridges, and  
others. *poyson, which will poyson and kill mens souls. An Ordi-  
nance of Christ, which hath no efficacy spiritually to quick-  
en, regenerate or convert men, but only to confirm such  
who are already regenerated and really converted. And  
asserting, That it belongs to none but real Saints, and  
such as are truly sanctified; and not to all visible Mem-  
bers of the visible Church able to examine themselves.*

6. They have pleaded [r] *tenderesse of Conscience,* [r] Dr. Dicks,  
Mr. Collins, &  
others *Duty; and partaking with unworthy Communicants in  
their sins, to justify their Non-celebration of this Sa-  
crament, which both in Conscience and Duty they  
are obliged duly to celebrate; and by not doing  
whereof they are not only partakers, but Authors, abet-  
tors, perswaders of their peoples sinful contempt and  
neglect thereof.*

7. They have deprived many thousands of Gods  
dear, precious real Saints of the *inestimable benefits,*  
*comforts* of, strength and growth in grace by this most  
heavenly Ordinance, to whom they confesse it doth  
of right belong, and debarred themselves also from it,  
for sundry years together, only for fear such whom  
they deem ignorant, scandalous, should partake thereof.  
And is not this the extremity of injustice, impiety, un-  
charitableness, to debar Gods Children, and Christs  
invited.

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[1] Luke 12.  
42. 40 47.

invited Guests from his Table, only for fear some unworthy or unbidden guests should intrude thereto? Certainly this is diametrically contrary to the [1] Office of every Good and Faithfull Steward whom the Lord hath made ruler over his household to give them their portion of meat in due season; who cannot expect a blessing, but curse from his Lord when he cometh, and that he should cut him in pieces, and give him his portion with unbelievers.

8. Some of them are grown so inveterately and transcendently malicious against the frequent publike administration of the Lords Supper, that they deem, prosecute it as a scandalous Crime in other Ministers, for which they deserve to be sequestred and suspended from the Ministry: Some Ministers in Surrey, Middlesex, and other places having lately been prosecuted, yea sequestred and put out of their Livings, and those of the late Kings party all silenced and prohibited to administer the Sacraments at once, principally upon this account. When as those Ministers rather deserve suspension both from their Office and Benefice, as Scandalous, who have wilfully neglected the celebration of this Sacrament for sundry years, and are guilty of all the premised aggravations of this their Sin and Sacrilege.

[2] 2. Chron. 30.  
8.

Now Dear Brethren, I beseech, I adjure you in the Name and Fear of God, without prejudice or partiality, to reflect on all these premises, so far forth, as any of you are really guilty of them; and now at last to behold, consider, lament, repent, reform these transcendent Exorbitances and Excesses, into which the Policy of Satan, the pravity of your own hearts, the ambitious affectation of a New Ecclesiastical Jurisdiction over the Sacraments of Christ himself, and the Consciences of your flocks (the source of this New Sacrilegious extravagance) have hurried you by degrees: and [2] be no more stiffnecked in the obstinate neglect, defence, or excuse of all or any of them; Which I have faithfully repre-

*misguided Ministers, &c.*

represented to your view in their proper colours & just aggravations; not with the least intention to cast any reproach or infamy upon your Persons, or Ministerial Function (which I cordially honor, reverence, and have ever supported, defended to my power; ) but the more effectually to convince you of the greatnesse, sinfulness of these your Errors and Deviations whereinto you have lapsed of late years; and for which especially ( in my weak apprehension ) God hath brought so much neglect, contempt, reproach upon, and opposition against your persons and calling, more than in former ages; of which you all now so much complain in Presse and Pulpit, not without just cause: You all well know, (u) *That the kicking at Gods sacrifice and offering which he commanded, and despising of God therein, was that which made Elyes sons and their Ministry to be lightly esteemed, and brought ruine on them and their families, and caused God to translate the Priesthood from them unto Samuel.* Yea, you cannot but take notice of *Mal. 2. 1, 2, 8, 9.* And now, O ye Priests, this commandement is for you. If ye will not hear, if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and will even curse your blessings; yea, I have cursed them already, because ye do not lay it to heart, Behold, I will corrupt your seed, and spread dung upon your faces, &c. Ye have departed out of the way, ye have caused many to stumble at the Law, ye have corrupted the covenant of Levi, saith the Lord of hosts: Therefore have I also made you contemptible and base before all the people, according as you have not kept my wordes, but have been partial in the Law. And may you not then conclude from these two Scriptures; That your kicking against the Sacrament of the Lords Supper, and casting this offering quite aside, which Christ commanded you frequently to celebrate, with your departing out of the way in all the forementioned particulars ( which hath caused many to stumble at the Law ) are the



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principal causes, that have moved God to make you ~~this~~ contemptible and base before all the people? Yea, hath not your casting off the Lords Supper for so many years, occasioned many of the people to cast off all other Ordinances, Sacraments? encouraged the Anabaptists to cast off Infant-baptism; and thousands to reject both your Ministry, Churches, and to turn Anabaptists, Seekers, Quakers, Ranters, Independents, Papists; and some professed Atheists? I shall therefore apply that wholeiſom advice of our Saviour to the Angel of the Church of Ephesus, unto you, at this season, Rev. 2. 5. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else (you may justly fear what follows) I will come unto thee quickly, and will remove thy Candlestick out of its place, unless thou repent.

Now because Christs own institution, practice, and the practice of his Apostles recorded in the word, is the (x) only rule you ought to follow in the admission of your Parishioners and people to this Sacrament, and your administration thereof unto them; give me leave to propound these Observations to you from them, which through Gods blessing may rectifie both your Erronious judgements, consciences, practices in secluding others from the Sacrament, without any Gospel grounds.

(x) Mat. 26. 26. 1. It is clear, that (y) Iesus Christ himself secluded none from this Sacrament of his body, either for ignorance or scandal; but admitted all his disciples to it at first, without any pre-instructions that we read of, either of its nature or use, but what is recorded in the very institution it self, done sedenly after the passeover, as they sate at Table. That all his disciples were then ignorant of the Article of his resurrection from the dead, and would not believe that he was risen, within 4. dayes after he administred this Sacrament to them (though he\* oft foretold them he should rise again the third day, and

\* Mat. 16. 19. c.  
26. 32. 27. 63.  
Mar. 8. 31. Lu.  
24. 33. c. 24. 25.  
26. 45. 46.



and the Prophets also predicted it) as is clear by Mat. 28. 17. Mar. 16. 11, 13, 14: where Christ himself appeared to the eleven, and upbraided them with their unbelief and hardn:esse of heart, because they believed not them that had seen him after he was risen, upon their double testimony to them; whose words seemed unto them as idle fables, and they believed them not, Lu. 24. 11, 12. 21, 22, &c. 37, 41, 46. John 20. 24, 25. to 30. Yet he admitted them all to his Supper, though thus ignorant and unbelieving. And as he admitted all his Disciples, though thus ignorant: so he likewise admitted Judas himself, though a (2) Devil, a Thief, a Traytor, a Seller of him to the Jews for money, a Son of perdition, yea cast away, and Christ then knew him to be such a wretch.

[2] John 6. 70,  
71. c. 18. 2, 3,  
&c. c. 17. 12.  
12. 6. Mat. 26.  
14. 15. 16. 47,  
Acts 1. 16. 19  
21.  
[3] Mat. 26. 2.  
17. 21. 26. Mar.  
14. 14. John  
18. 28, &c.

2ly, It is most evident, that (a) all those whom Christ admitted to eat the Passover with him, he likewise admitted to receive this Sacrament of his last Supper, without secluding any of them. But all circumcised Persons whatsoever, as well unregenerate, ignorant, or scandalous, as the most regenerate, knowing and holy Saints (if not totally cut off from the Congregation, and legally, not morally unclean) were admitted to eat of the Passover, Exod 12. 3, 4. 43. to 50. Deut. 16. 2. &c. Josh. 5. 10. 2 Kings 23. 21, 22. 2 Chron 30. 1. to 26. c. 35. 1. to 20. Ezra 6. 19, 20, 21. 1 Cor. 10. 11. 3, 4, 5. Therefore all such Christians and Church-members (if not actually cut off by Excommunication from the Church) ought, by Christs own practice, to be admitted to the Lords Supper, 1 Cor. 10. 16, 17, 18.

3ly, We read of no special Preparation Sermon made by Christ to fit his Disciples to receive this Sacrament: of no Classis or Presbytery appointed by him to examine their faith, knowledge, graces, preparation, worthiness, fitness before they were admitted to it; or to seclude them from it, if adjudged unworthy, ignorant, or scandalous by them. Of no such extraordinary pre-

[b] See The  
Practice of Pi-  
ety, Mr. Rogers  
of the Sacra-  
ment, D. Drakes  
Boundary, Mr.  
Collings Juri-  
dical suspensi-  
on.

paration, prescribed to them ere admitted to receive it, as is now (b) peremptorily exacted, prescribed, as absolutely necessary ere men must approach, or be admitted to receive it; and no other preparation or self-examination then was requisite for the receiving of the Passover, or other daily holy duties. All which our Saviour, no doubt, would have absolutely prescribed at his first institution and celebration of this Sacrament for a pattern to all succeeding ages, if so absolutely necessary, as some over-rigid Ministers (now wiser, holier, and more scrupulous than Christ himself, the Author of this Mystery) now affirm in Presse and Pulpit, without any precept or president from their Lord and Master Jesus Christ, but their own fancies.

[c] 1 Cor. 5. 7.  
13.

4ly, It is apparent from the 1 Cor. 10. 16, 17. *The Cup of blessing which we blesse, is it not the Communion of the Bloud of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one bread: For we are all partakers of that one Bread: That all the believing Corinthians and Members of the visible Church of Corinth (except the incestuous Corinthian excommunicated from the Church and all other Ordinances as well as this) did receive the Lords Supper usually together: Yet many of them were very ignorant; yea meer babes in Christ, whom the Apostle fed with milk, and not with strong meat, being not able to bear it; and some of them denied the resurrection of the dead, or were ignorant of it, 1 Cor. 1. 2. 3. c. 7. 10, 11. c. 14. 38. c. 15. 12, 13. &c. Others of them were in a great measure scandalous: 1 In going to Law with their Brethren before unbelievers, for which he reprehends them, 1 Cor. 6. 1. to 8. Others of them guilty of Adulterie, lasciviousnesse, fornication, ch. 6. 18, 19. c. 10. 8. 2 Cor. 12. 21. Others of them spiritually proud, and puffed up with their knowledge, who did eat things sacrificed to Idols in Idols Temples, and scandalized their weak brethren, ch. 8.*

1. 2, 7, 8, &c. c. 10. 22, 23, 28, 29, 30, 32, 33. Others of them withheld due maintenance from Paul himself & these other Ministers who instructed them, ch. 9. 6. to 20. Besides, their men and women were very disorderly in their publike assemblies, and came together not for the better, but for the worse, for which he reprehends them ch. 11. 3. to 34. and ch. 14. throughout. More particularly, when they came to receive the Sacrament of the Lords Supper they were very disorderly, in not receiving it all together, and tarrying not one for the other; in despising and not relieving their poor Brethren, and not eating with them; yea some of them were drunken when they came to receive; and they were also full of schisms, contentions, factions; some being for Paul, others for Apollos, others for Cephas, &c. 1 Cor. 11. 16. to 34. 1 Cor. 3. 1, 2, 3. Yea, the Apostle writes expressly that he could not speak unto the generality of them, as unto spiritual, but unto carnal, even as unto babes in Christ, being carnal and walking as men, chap. 3. 1, 2, 3, 4. Yet notwithstanding all these disabilities, sins, scandals, they were then freely admitted to the Lords Table, and not secluded from it. And though the Apostle reprehends them in this Epistle for their ignorance, these other vices sins and disorders in their meetings; yet he gives no order to their Ministers or Presbyteries to seclude them from the Sacrament till better instructed, prepared, and reformed in their lives; but only admonisheth them, to reform those their abuses themselves; to judge and examine themselves before they eat and drink of the Lords bread and cup; because otherwise they shall eat and drink Judgement to themselves; and bring Gods temporal Judgements of sicknesse and death upon them: yet no way dehorts them from constant and frequent reception of this Sacrament by reason of this danger of unworthy receiving, which they must take care to reform, 1 Cor. 11. 33, 34. but in no case omit the duty, being Christs prescribed Ordinance, to shew forth his



death till he come, Verſe 25, 26.

From which only Texts and Preſidents in Scripture, relating to this Sacraments institution and reception, it is moſt clear to my judgement and conſcience,

1. That Ignorance in Church-members and baptized Chriſtians of years of diſcretion, is no ſufficient cauſe to debarre them from the Lords Supper, no more than from the preaching of the word. The reaſon is moſt clear, becauſe Chriſts Supper (as (d) *Auguſtine*, (e) *Biſhop Jewel*, (f) *Thomas Beacon*, and others reſolve) is both a viſible and audible Sermon, Word, and the Prieſt therein preacheth and declareth the death of the Lord, with the fruits and benefits of his paſſion to the Communicants, to inſtruct, teach, edifie them thereby; as he doth by his other Sermons, reading and preaching of the word at other ſeaſons. Therefore the beſt and readieſt way to inſtruct and reform the peoples ignorance, is frequently to call, preſſe and admit them to this holy Sacrament, that they \* may be thereby edified, inſtructed, comforted, enlightened by it, and not to ſeclude them from it, year after year; which doth but continue, and increaſe their former ignorance, and harden them therein.

(d) *Perſonita*  
16, 3, 4.  
(e) *Reply to*  
*Harding*. See  
here, p. 8.  
(f) *In his Co-*  
*locution* f. 45.  
425. See Mr.  
*Suſception* ſuf-  
founded, p. 50,  
31.

\* See Mr. *Juba*  
*Ham*, ex his  
Second Indi-  
cation of Free  
admiſſion, p. 28.  
to 33.

(g) 1 Cor. 11.  
24, 25, 26  
Like 22. 19  
See here, p. 50.

2ly, That no ſcandalous ſins, crimes, unregeneracy, or want of ſpiritual, ſaving graces, ought to ſeclude any external Chriſtians or Church-members from the Lords Supper, no more than from hearing of the word, prayer, thankſgiving, faſting, reading the Scriptures, or any other publick or private duties of Gods worſhip: Be- cauſe they are peremptorily (g) *commanded to perform this duty in remembrance of Chriſts death, and thereby to ſhew forth his death till he come*, as well as to hear, read, pray, faſt, praife God, and the like, from which no ſin, nor unpreparedneſſe may exempt, or excuſe any man; yea it is a far greater, and more dangerous ſinne, wilfully to neglect, omit, condemn the performance of this or any other holy duty, than ſinfully to perform and ſet ab out it, there being a total diſobedience in the

one, but a partial obedience at least (through a failing in the due manner of performance) in the other. Which I wish all Ministers and Christians would now sadly consider: And so much the rather, because the *Apostle* and Spirit of God in this Epistle (pointblank against *Dr. Drakes*, *Mr. Collins*, and others conclusions thence) make the *Corinthians* scandalous sins forementioned, their resort to, and eating meats offered to Idols and Devils in their Temples (a more scandalous crime than any English Christians are now guilty of) not a ground to seclude them from the *Lords Table*, *Supper*, *Temple*, as unfit to communicate with other Christians; but presseth their frequent participation of the *Lords Table*, and resort to his *Temple*, his Ordinances, as the strongest argument to dissuade, reclame them from these scandalous sinnes; Witnesse these expresse words, 1 Cor. 10. 14. to 24. *Wherefore my dearly beloved, flee from Idolatry, I speak as to wise men, judge ye what I say: The Cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread; For we are all partakers of that one bread. Behold Israel after the flesh, are not they which eat of the Sacrifices partakers of the Altar? What say I then? that the Idol is any thing, or that which is offered in sacrifice to Idols is any thing? But I say, that the things that the Gentiles sacrifice, they sacrifice to devil, and not to God: and I would not that ye should have fellowship with Devils. (Mark this inference, and that which follows) We cannot drink the Cup of the Lord, and the Cup of Devils: We cannot be partakers of the Lords Table, and of the Table of Devils, &c. In which clause the word cannot, is not taken physically or naturally (for they did actually eat, drink of the Table, Cup of the Lord and Devils, for which he reprehends them: ) nor of a moral or spiritual cannot, as some interpret it; that is, You cannot lawfully*

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fully, or spiritually, of right, drink of the Lords Cup, or be partakers of the Lords Table, but ought to abstain or be secluded from them, so long as ye partake of the Cup and Table of Devils; which is clearly contradicted as false by the 16, 17, and 20 verses: but of a rational and logical \* cannot; That is, You cannot (in reason, duty, justice, convenience, experience) drink of the Cup, and partake of the Table of Devils, or go to Idols Temples; but flee from Idolatry, and not have fellowship with Devils; because you all drink the Cup of the Lord, and are all partakers of the Lords Table, and of that one bread, which is the Communion of the Body of Christ. Which argument is thus seconded, enforced in the 2 Cor. 6. 14, 15, 16. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, &c. A full Exposition of and Commentary on this former Text. Therefore by the Apostles own argument and resolution, the most scandalous Church-members, if not actually excommunicated, not only may, but must, yea ought to be admitted to the Lords Supper, and not secluded from it; and their participation thereof ought to be thus enforced on them by Ministers, as the strongest argument, and most prevailing reason, motive, to reclame them from their scandalous Sins; which have no rational fellowship, communion, concord, part, agreement or consistency with such a sacred Ordinance, but ought to be abandoned as most incongruous, unsuitable, and repugnant thereunto, and to their Christian profession.

\* Such a cannot as we read of, 1 John 3. 9. Gal. 5. 17. 14. 20. Acts 17. 31. 1 Th. 11. 7. Rom. 6. 1, 2. 2 Cor. 13. 8. Cant. 5. 3. which will well expound this cannot here.



profession. Which is more agreeable to the will, mind of Iesus Christ, and will be far more effectual upon the Souls, Consciences, lives of scandalous Sinners, than their many years sinfull seclusion from this Sacrament, which doth but harden them in their scandalous sins, and cause them to have more fellowship with Devils in their works of darkness, than ever they had before their seclusion from the Lords Supper.

3ly, That all visible Church Members as visible, have an equal external right of admission to this Sacrament, and ought all equally to receive it in common, without any seclusion, when administred, being that wherein *their common Christian communion principally consists, and is testified unto the world*: whence it is stiled \* **The Communion**, and no other Ordinance but it so termed. Therefore there is no *Classis, Presbytery*, or other Church Officer appointed by Christ or his Apostles, to suspend or seclude any Church-member from it, but rather (if any such Classis or Officers there be) *to incite and invite them to it, when negligent to receive it*: Isay 55. 1, 2. Iohn 7. 33. Rev. 22. 17. 1 Cor. 10. 16. Here p. 5. &c.

4ly, (b) That though *preparation Sermons to the Lords Supper, to instruct and prepare the people for the more devout and diligent receiving, are commendable, profitable, usefull*, especially where the people are ignorant, carelesse, and backward to receive it. And although an extraordinary self-examination, preparation, humiliation and repentance be very profitable, advantageous, comfortable to such who have time and means sufficient, before they approach to this Supper of the Lord; yet they are not so absolutely necessary as (i) *many now assert them in print, and Discourse*; nor the want of them a sufficient cause for any persons to debar themselves, or for Ministers or Presbyteries to seclude others from this Sacrament; There being no other, no greater preparation, qualification, or higher degree of faith, [b] See the Dic. Essay. [i] Mr. Rogers, of the Sacrament, The Practice of Piety, Dr. Drake his Boundary, Mr. Collins Juridical Suspension.

a a a

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faith, love, charity, repentance, devotion, and other Christian graces, required in our approaches thereunto, than unto other publike and private Ordinances of Gods worship, for ought appears by Scripture. And that *self-examination* required of Christians when they receive this Supper by the *Apostle* in the 1 Cor. 11. 28. is required of all *Christians* at other *times and seasons* by the same *Apostle*, 2 Cor. 13. 5, 6, and of all *Saints*, long before this *Sacrament* instituted, as a constant and daily duty, especially in times of affliction, and approaches to God in other holy duties, Lam. 3. 39, 40. Psal. 4. 4. Pl. 119. 57. Hag. 1. 5. Prov. 6. 6. Jer. 8. 6, 7. Eccles. 5. 1.

5. (k) That the Ministers administering the Sacrament to an ignorant, scandalous, or unworthy Communicant, who eats and drinks judgement or damnation to himself thereby, doth no wayes make him guilty of his sin, or unworthy receiving; for then *Christ* and the *Ministers of Corinth* should have been guilty of *Judas* and the *Corinthians* unworthy receiving. The reasons are apparent, 1. Because the administration of it is the (l) Ministers bounden duty; and the receiving, the receivers; but the unworthy receiving, his own Sin alone, and personal crime, to which the Minister is no party or accessory, no more than the rider guilty of his horses halting, stumbling; or the Musician of his instruments jarring; or Schoolmaster of his Scholars blots, or misframing of his Letters; or the Physician or Chirurgian of their Patients distempers or disorders which hinder the good operation of his wholesome medicines. Or the Minister guilty of the peoples unprofitable hearing, when (m) the word becomes unto them the savour of death unto death, and a means of their obduration by their own defaults. 2ly, Because the good successe of the Sacrament, and all other means of Salvation, (n) depends not on the Minister, but Gods blessing on them, and the peoples due receiving of them. 3ly, Because the

(k) See my Suspension suspended, and Vindication of 4 Serious Questions.

(l) Luke 12. 42. Ministers bounden duty; and the receiving, the receivers; but the unworthy receiving, his own Sin alone, and personal crime, to which the Minister is no party or accessory, no more than the rider guilty of his horses halting, stumbling; or the Musician of his instruments jarring; or Schoolmaster of his Scholars blots, or misframing of his Letters; or the Physician or Chirurgian of their Patients distempers or disorders which hinder the good operation of his wholesome medicines. Or the Minister guilty of the peoples unprofitable hearing, when (m) the word becomes unto them the savour of death unto death, and a means of their obduration by their own defaults. 2ly, Because the good successe of the Sacrament, and all other means of Salvation, (n) depends not on the Minister, but Gods blessing on them, and the peoples due receiving of them. 3ly, Because the

(m) Ezech. 2. 1. to 8. 2 Cor. 2. 15, 16. Hebr. 4. 2. 7.

(n) 1 Cor. 3. 6, 7, 8. Hebr. 4. 1, 2.

Mini-

*Ministers are unto God a sweet savour of Christ in them that are saved, and in them that perish, as well in administering the Sacraments, as preaching the Gospel, 2 Cor. 2. 14, 15, 16. they being both ordained by God and Christ himself, as well to be (o) savours of death unto death in a secondary and accidental respect, to magnify his justice towards those who unworthily receive, abuse or contemn them; as to be a savour of life unto life to them who receive them worthily, to the magnifying of his free grace towards them. Wherefore there can be no real ground or scruple of conscience left for Ministers, not to administer it freely unto all Church members, but only meer design, to erect a new Jurisdiction and Presbytery, to seclude men from this Sacrament only, under a pretext of conscience.*

(o) 2u. 2. 34. c.  
8. 18 c. 20. 18.  
1 say 8 14. 15. c.  
28. 16. Rom. 9.  
33. 1 Pet. 2. 8.  
Mat. 10 14, 15.  
c. 21. 44. Mar.  
16. 15, 16. Iohn  
15. 22. Ezech. 2.  
3. 10 9 1 Cor.  
11. 25. 10 30.  
2 Cor. 2. 15, 16.  
Heb. 6. 6, 7, 8.

*sly, That (p) no scandalous sin whatsoever doth directly and properly of it self debarre Christians from the Sacrament, or any other publike Ordinances or private duties. (the best ordinary means prescribed by God to cure and heal their sins, convert and reclaim them from them;) but only consequentially, when they are actually and judicially excommunicated, or cut off from the Church and publick Assemblies for them, (q) for the terror of others, the prevention of infection by their Society, the shaming, punishing of themselves for their scandalous sins, and bringing them to repentance for them. That excommunication it self doth not formally, specially and intentionally seclude men from this Sacrament, (as most ignorantly fancy) no more than from any other publick Ordinance; but only consequentially and indirectly, by secluding them for a time from the \* Church it self, and Communion, Society of all the faithfull, where the publick Ordinances and Sacraments are administered: whence it is stiled and defined, A casting or putting a scandalous Sinner out of the Church: A cutting him off from the Congregation, and a delivering him over unto*

(p) 1 say 1. 2. to  
21. Zep. 2. 1. E-  
zech. 6. 1. 10 9.  
Jo. 3. 1. 10 24.  
2 Chron. 33. 2.  
o 21. c. 36. 14.  
15. 16. Mar. 16.  
15. 16. Rom. 10  
18 19, 20, 21.  
Tim. 1. 12. 10 17.  
c. 2. 1. 10 7. Psal.  
65. 2, 3. Ps. 95.  
6, 7. Ps. 96. 1.  
2. 10 11. Ps. 100  
1, 2, 3, 4. Psal.  
146. 11, 12, 13.  
Acts 9. 1. 10  
23.  
(q) 1 Cor. 5.  
5. 7. 1 Tim. 1.  
20.  
Euseb. Eccl.  
Hist. 1. 6. c. 45.  
Bishop Jewels  
reply to Harding, p. 35.



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(r) 1 Cor. 5. 5. (r) *Satan*; but never, a *Suspension from the Lords*  
7. 13 Gal. 5. 12. *Supper, or other publike Ordinances*; being only the  
1 Tim. 1. 20. Tit. consequence, nor form or essence of Excommunication,  
3. 10. 3 Iohn so much of late contested for, and so little understood,  
10. *Bochellus* by those who are most eager to introduce it.  
*Decreta Eccl.* Gly, I humbly conceive, that no greater measure or  
Gal. 1. 1. Tit. 14. degree of knowledge, faith, profession of Christ, Con-  
*Summa Angel.* fession of sinne, and repentance, is necessarily required  
et *Rosella. Tit.* by God, or to be exacted by Ministers, to enable men  
*Excommunica-* now to receive the Sacrament of the Lords Supper, than  
110. *Gratian,* in the Primitive Church was exacted by Christs own *A-*  
*Causa 11. Qu.* postles and Ministers in persons of ripe years newly  
3. *Articles of* converted to Christianity, upon their admission to  
*England, Artic.* Baptism; they being both Sacraments and Seals of the  
33. *Harmony of* Covenant of Grace alike, and requiring the self-same  
*Confessions, scilicet.* qualifications. Hence our learned (f) Bishop *Jewel*  
10, 11, 14, 15. *Euseb. Hist. l.* writes, *It appeareth by St. Cyprian, St. Hierom, (t) St.*  
6. c. 46. *Augustine, and other old Writers, That they that were*  
(f) *Reply to* baptized, as well Children as others, immediately  
*Harding, Art. 2* received the holy Mysteries in both kinds. St. (u) *Hie-*  
*d. vis. 25. p. 103* rom speaking of one *Hilarion* saith thus. He cannot ad-  
104. minister Baptism without the Sacrament of Thanksgi-  
(t) *August. de* ving. (x) St. Cyprians words touching this matter  
*Eccles. Dogmat.* be these: *Ubi sollemnibus adimpletis, &c.* After the so-  
l 1 c. 52. lemnity (of the Consecration) was done, and the Deacon  
(u) *Hierom.* began to administer the Cup unto them that were present;  
*contra Lucife-* and among others there received, the child's turn being  
vium. come, by the power of the divine Majesty, she turned a-  
[x] *Cyprian de* way her face, &c. Here by the way we may well gather,  
*Laps, serm. 5.* That like as the Priest, the Deacons, and the people recei-  
ved, even so the child received too, without any manner of  
innovation or difference. This Custome of administering  
the Lords Supper as well to infants, as others, imme-  
diately after their Baptism in the Primitive times, pro-  
ceeded (as I conceive) from the very practice of the  
Apostles, Acts 2. 38. to 42. where the 3000. Converts  
so soon as they believed and were baptized, were immedi-  
ately

*misguided Ministers, &c.*

ately admitted into the Apostles fellowship, and to the breaking of bread, which most interpret of the Sacrament of the Lords Supper, comparing it with Acts 20. 7. & 1 Cor. 10. 2, 3. 16, 17. Now a very \* small measure of instruction, knowledge, faith, repentance, confession of sin, and acknowledgement of Christ, was reputed sufficient in the Primitive Church, by the Apostles and Ministers of Christ, to qualifie and admit converts of ripe years to the Sacrament of Baptism; as is clear by Mat. 3: 5, 6. Acts 2. 38, 41, 42, 46, 47. c. 8. 12, 13, 16. 36. 37, 38. c. 9. 17, 18. c. 10. 47, 48. c. 11. 16, 17. c. 16. 15. 30. to 35. c. 18. 8. c. 22. 16. where all were instructed, converted, believed, baptized in one and the very self-same day, and made profession of the faith of Christ, upon the first Sermon they heard, without any further delay or Suspension of them from Baptism. Therefore they and all other baptized Christians of ripe years, immediately upon their baptism and conversion, ought now to be admitted to the Sacrament of the Lords Supper upon the self-same terms and qualifications, and not secluded from it, under a pretence of ignorance or unfitness to receive it.

7ly. Whereas some Ministers most insist upon the 1 Cor. 11. 27, 29. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself (not to the Minister or other Communicant's) not discerning the Lords body:* as the prime ground, and reason to suspend ignorant and scandalous persons, in their judgement, from this Sacrament. I beseech them to observe, 1: What the Antient Fathers and [y] Bishop Jewel out of them concludes against the Papists, who object it, to prove a Transubstantiation in this Sacrament. Even so [z] St. Augustine writeth of the water of Baptism. *Baptismus valet aliis ad Regnum, aliis ad iudicium.* Again he saith, [a] *Baptismus*

[y] Defence of  
the Apology

ant. 5. ch. 16.

decal. 1. p. 514,  
515.

[z] Contra Cres-  
centium, l. 1.

cap. 23.

[a] Contra Cres-  
centium, l. 2. c.

23.

To the over-sadly divided,

[b] De Tempore, Sermon. 10. *multi habent, non ad vitam aeternam, sed ad poenam aeternam, non bene utentes tanto bono. Verily [b] Saint Augustine saith, Reus erit, non parvi pretii; sed sanguinis Christi, qui (fornicatione et adulterio) violat et commaculat animam, Christi sanguine et Passione mundatam. Again he saith, [c] Adulter reus erit aeternae mortis, quia vilem in se habuit sanguinem Redemptoris.*

[c] De Tempore, Sermon. 120.

[d] De Passione & Cruce Dominis.

[e] De Ablutione Pedum.

\* See here, p. 45, 46.

[d] Achanasius saith, Adorantes dominum, neque ita, ut dignum est ei, viventes, non sentiunt se reos fieri Dominicae mortis. [e] And St. Cyprian saith, Impiis in morte Christi nullus superest quaestus; sed iustissime eos beneficia neglecta condemnant. If then \* Baptism be received by some unto judgement and everlasting pain, as well as the Lords Supper: If Fornicators and Adulterers by defiling their souls made clean, by the Passion and blood of Christ, be guilty of the blood of Christ, though they receive not this Sacrament; If those who worship the Lord in prayer, or any other sacred Ordinance as well as this, and yet live not so as is meet for the Lord, are thereby made guilty of our Lords death; If wicked mens despising of the benefits of Christ, doth justly condemn, and make Christs death ungainfull to them, as well as unworthy receiving this Sacrament: Then this Text can afford no Jurisdiction or ground at all to our Ministers, or others, to seclude any from the Lords Supper, no more than from Baptism, or any other sacred Ordinance upon this

[f] Defence of the Apology, p. 515.

Account, 2ly. Observe what Exposition [f] Bishop Jewel in the same place gives of this Text. This therefore is St. Pauls meaning, that the wicked resorting unworthily to the Holy Mysteries, and having no regard what is meant thereby, DESPISE THE DEATH AND CROSSE OF CHRIST: and therefore are guilty of the Lords Body and Blood that are represented in the Sacrament. To come nearer to the purpose, St. Augustine saith, Habeant foris Sacramentum corporis Christi, sed rem ipsam amittant intus cuius

[g] Aug. ad Bonif. Epist. 50.



*cujus est illud Sacramentum: ET IDEO SIBI JUDICIUM MANDUCANT ET BIBUNT.* Here Saint *Augustine* saith, *they are guilty, NOT BECAUSE THEY RECEIVE, BUT BECAUSE THEY RECEIVE NOT THE BODY OF CHRIST.* Mark well these words Mr. *Harding*, (and let others mark them now) *they are effectual: The wicked by St. Augustines judgement are guilty, NOT BECAUSE THEY RECEIVE, but BECAUSE THEY RECEIVE NOT THE BODY OF CHRIST.* And if so, then I hence inferre, That those who willfully neglect to receive the Sacrament of the Lords Supper, or keep off others from it who desire and presse to receive it, are more *guilty of the body and bloud of Christ, than those who unworthily receive it; because they* [b] *more neglect,* [b] See the exhortation in the Common-Prayer Book, Heb. 12. 24. to 30. Mat. 10. 14, 15. 1st 13. 45, 46, 51.  
contemn, despise and undervalue Christs death and passion represented therein, than those who in obedience to his Institution make conscience externally to receive it, when administred; and do neither externally, nor internally, Sacramentally nor spiritually receive the body of Christ: when as the others who receive unworthily, receive it externally and Sacramentally, at least in the Elements: Which *Judas* likewise did, as Bishop *Jewel* there asserts, out of two Quotations in [i] St. *Augustines* writings. [i] Aug. Epist. 160. & in Plal. 3.  
3ly. Consider, that when our Saviour sent forth his Apostles (and Ministers, who succeed them) to preach; he gave them this Commission, Mark 16. 15, 16. *Go ye into all the World, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED.* Which is likewise seconded John 3. 18, 36. 2 Cor. 2. 15, 16. If then the damnation of those who believe not the Gospel preached, authorizeth not Ministers or Presbyteries to seclude any unbelieving Christians, or other unprofitable hearers.

rers from hearing the Word and Gospel read or preached in the Church or elsewhere; then by the self-same reason, this danger of *eating and drinking damnation, and being guilty of the Lords body and bloud*, can be no sufficient Authority, Ground or Commission for any Classis, Presbytery or Minister whatsoever, to seclude any visible unexcommunicated Church-member from the Lords Supper, no more than from the Word preached, read, prayer, or any other sacred Ordinance; which \* God commands them to frequent; which no mortals may or can (without the *highest presumption, usurpation*) juridically enjoyn them to abstain from, or neglect; Seeing we ought herein to obey God, rather than men, as the Apostle: themselves have twice resolved, Acts 4. 17, 18, 19, 20, 29, 30, 32. c. 5. 20, 21, 28, 29. &c. 42. and Daniel long before them, Dan. 6. 5. to 18.

\*See Perkins *cases of Conscience, book 2. c. 10. Every man of years living in the Church, and being baptized, is bound in conscience by the commandment to use the Lords Supper.*

[k] See the Book of Ordination; confirmed by the Statutes of 5 & 6 E. 6. c. 1. 3 E. 6. c. 2. 3 E. 7. c. 1.

All which particulars, with what else I shall subjoyn in this *Vindication*, duely considered, together with that Commission which every Minister publikely received heretofore at his *Ordination*, when he had this power conferred on him (Be thou a *faithfull Dispenser of the Word of God, and OF HIS HOLY SACRAMENTS. Take thou Authority to preach the Word of God, AND TO MINISTER THE HOLY SACRAMENTS, IN THIS CONGREGATION where thou shalt be so appointed*) And that solemn promise he then openly made, [k] *I will by the help of the Lord, GIVE MY FAITHFUL DILIGENCE ALWAYS SO TO ADMINISTER THE DOCTRINE AND SACRAMENTS OF CHRIST AS THE LORD HATH COMMANDED, AND THIS REALM HATH RECEIVED THE SAME, according to the commandements of God: will (I hope) through Gods blessing on them, resolve and determine all those distracting needlesse Controversies, touching Suspension of particular Persons, or whole Parishes from the Lords Supper,*

*misguided Ministers, &c.*

Supper, and remove all *New-erected Bars and Rayles* to keep the people from *Free-admission and access* to the *Lords Table*, in all places where of late years they have been injuriously sequestred from it; and restore the frequent Celebration thereof in remembrance of our Saviours Passion. And so much the rather, because the very Directory it self ( as well as our old *Common Prayer Book* ) in the Section Of the Celebration of the Communion or Sacrament of the Lords Supper, resolves thus in the very first lines. *The Communion, or Supper of the Lord is* † frequently to be celebrated. But how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation as they shall find most convenient for the comfort and edification of the people committed to their charge. After which it directs, *When the day is come for administration, the Minister shall make a short Exhortation, expressing the inestimable benefits we have by the Sacrament, together with the ends and use thereof: setting forth the great necessity of having our Comfort and Strength renewed thereby in this our Pilgrimage and Warfare; which being the things I plead for, I cannot but hope, all Ministers of the Church of England will henceforth cordially pursue, notwithstanding all former Books, Cavils, Scruples to dissuade them from their duties herein.*

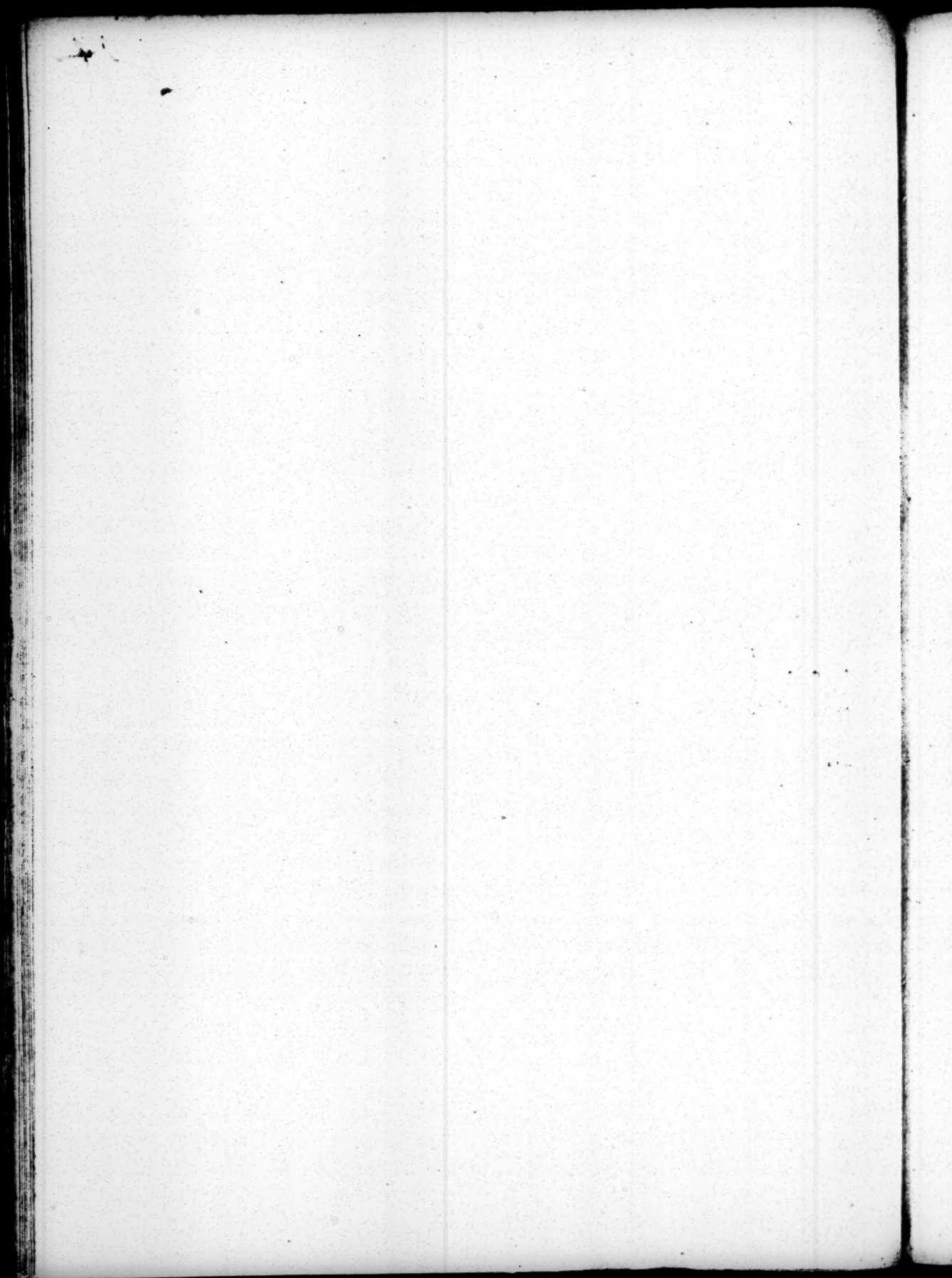
† See Peter Lombard, Sent. l. 4. distinct. 35. Henricus de Vuruma & other Schoolmen thereon: Gratian de Consec. Dist. 2.

\* If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind herein. \* Finally brethren, whatsoever things are true, \* Phil. 2. 1. 2. whatsoever things are honest, whatsoever things are just, 23. whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Those things which ye have both learned, & received, and heard & seen in me, do, & the God of Peace shall be with you. The Grace of our Lord Iesus Christ be with you all Amen.

Swainswick, Sept. 1.  
1656.

So prayes your unte gned Christian  
Friend and Brother in the Lord.  
WILLIAM PRYNNE.







*A Seasonable Vindication of the  
frequent Administration of the Holy Com-  
munion, to all Visible Church-members,  
Regenerate Or Vnregenerate.*



Having heretofore in [a] several Publi-  
cations from Divine and Humane Au-  
thorities of all sorts, largely evinced :  
That the holy Communion of the Lords-  
Supper belongs equally to all, and every  
visible Member of every particular  
Church capable of self-examination, (not actually cut off  
from it by a legal Excommunication) be he regenerate or  
unregenerate : That it ought to be now frequently admi-  
nistred in publick to all congregations, as it was in the Pri-  
mitive Church : That it is a powerfully Converting, as  
well as a Confirming Ordinance : That Christ himself ad-  
mitted [b] Judas to it ( though a Devil, Theef, Traytor,  
Covetous wretch, selling Christ for money to his Crucifi-  
ers) at its original institution, as well as the holiest Apo-  
stles. That all Ministers are bound by their Office, Duty,  
Christs command, to administer ; and all their people of  
age of discretion, often to receive it. That none may or  
thers, Protestant Confessions, Authors of all sorts quoted in my Vindication of 4  
Serious Questions, p. 12. to 29. & p. 47.

[a] 4 Serious  
Questions, prin-  
ted 1644. A  
Vindication of  
4. Serious Que-  
stions, An. 1645  
16 Important  
Questions tou-  
ching Ecclesia-  
stical Jurisdi-  
ction and Cen-  
sures. And  
Suspension sus-  
pended, publi-  
shed 1646.  
[b] Confessed  
by the whole  
Council of Ba-  
sil. Fox Acts  
& Monuments  
Vol. 1. p. 909.  
Besides those  
Councils, Fa-  
thers

ought to be secluded from it, but such as are for their Notorious sins, actually excommunicated from Church-Communion and all other Ordinances. That sole Suspension from this Sacrament, by way of Church-censure, with free admission to all other publick Ordinances: and Examination by Ministers or Presbyters of other mens fitness by way of Jurisdiction, before their admission to the Lords Supper; are not warranted by any precept, or president in Gods word. That neither the Ministers who deliver this Sacrament, to unworthy Receivers presenting themselves humbly and earnestly to receive it; nor such who receive together with them, are guilty of their unworthy receiving, but themselves alone, nor any wayes partakers with them in their sins: Answering likewise all Objections to the contrary. (Which Mr. John Humfrey, in his Sermons, Vindications of Free-admission to the Lords Supper, and Rejoynder to Dr. Drake, hath acutely, judiciously, solidly backed; vindicated since; with John Timson, in The Barre removed, and Answer to Mr. Collings, and Mr. Saunders: ) And having newly in my Legal resolution of two Important Queres of General present concernment, clearly demonstrated from our Statute, Common and Canon Lawes, the bounden Duty of Ministers or Vicars of Parish-Churches, to administer the Sacraments, as well as Preach, to their Parishioners: with the Legal Remedies to reclaim them from, or punish or remove them for their wilfull obstinacy in denying the Sacraments to them: ( A Theam not formerly handled by any of my Professors, generally unversed in such Law-points: ) Which Remedies doubtlesse may, will be put in execution against such Anti-Communion, refractory, sacrilegious Ministers, who wilfully rob their Parishioners of their Sacramental Bread and wine, ( being herein far worle than Popish Priests, who deprive their Laicks only of the Cup, but freely admit them to the Sacred Bread, in the eating of which alone they likewise mis-instruct them, [ c ] that they also drink Christs Cup and Sacred

[c] Concil. Constant. Sess. 13.  
 Surinus Tom. 3.  
 Concil. p. 821.  
 Bellarmin. su. 1.  
 rex, and others.  
 De Integritate  
 Sacramenti, et  
 Communionis  
 sub utraque  
 specie. Concil.  
 Trident. Sess.  
 21. c. 3. Bi-  
 shop Jewels  
 Reply to Har-  
 ding, p. 72, &c.



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*Sacred Blood:* ) And though they oft preach unto their people when they injuriously detain their Tithes, Dues; *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn:* Deut. 25. 4. 1 Cor. 9. 9. that to they and theirs may have bread to eat at their own *Tables*; yet themselves (against this and other Divine commands) still *muzzle the mouths of those Oxen* (their Parishioners, whose Tithes and Duties they receive) which not only tread out, but sow and provide them corn, and keep them thus *muzzled*, sundry Moneths, nay Years together, from eating any Bread at the *Lords own Table*, though he [d] invites, commands, compels them by [d] Luke 14. 16, 17, 23. c. 22. 17, 19, 22. Matt. 22. 3, 4, 9, 10, c. 26. 26, 27. 1 Cor. 11. 23, 24, 25. his Word, precepts, and the presidents of all former ages, frequently to resort thereto.

To prevent which *Prosecutions*, by their injured, offended people, and reclaim them from this their *Sacrilegious obstinacy* by all Christian friendly means, or else to leave them exposed to the *Justice, Penalties of our Laws*, without any colour of *Excuse*, or *Plea in bar*, in *Law* or *Conscience*; I thought it convenient (by way of *Corollary* to all my former *Publications* of this subject) to recommend to them and others some *Passages* touching the *Lords Communion*, and its oft *celebration*, *distribution* to *ALL Church-members*, in our peerless *Bishop Jewel*, and shining *Thomas Becon*, with certain *Observations* of my own deduced from them; which through Gods blessing may rectifie their erroneous Judgements, Consciences, Practices, wherein now they ignorantly act the Parts, imitate, exceed the extravagances, promote the designs of *Papists*, *Anabaptists*, and other *Sectaries*, and by building *blindly* or *unadvisedly* upon their *Foundations*, increase their Numbers, Churches, and decrease, subvert their own; as we all find by sad experience, and themselves will most repent of (if now they will not reform their Errors) when it will be *over-late*. I shall therefore beseech all such Ministers to lay aside all obstinacy, self-

interests, Prejudices, Parties, Combinations, By-respects whatsoever, and with sincere, unbiassed, docible Spirits, to pursue Solomons divine advice, Prov. 8. 33. *Hear instruction and be wise, and refuse it not; lest Poverty and shame befall them, as they do those who refuse instruction*, Prov. 13. 18. and lest they sin wilfully without hope of pardon. [e] *Post inspirationem vero et revelationem factam, qui in eo quod erraverat perseverat prudens & sciens, sine venia ignorantia peccat, presumptione atque obstinatione superatur*; as S. Cyprian resolves.

[e] Cyprian, lib. 2. Epist. 3.

[f] Ambros. in 2 Cor. 12. See Bishop Jewels Reply to Harding, p. 72.

It is a memorable saying of [f] S. Ambrose touching the Sacrament of the Lords Supper. *Indignus est Domino, qui aliter Mysterium celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter præsunt quam datum est ab Authore*. Which had those Ministers I now deal with, duly pondered, they would never have presumed to advance their own new Crochets, above the Precept, against the exprels President of the very Author of this Mytery. Which how great a Crime it is, that old blessed Martyr [g] St. Cyprian will inform them in these positive words. *Not to do that thing that the Lord did, what is it else but to cast off his word, and to despise his Discipline, and to commit, not worldly, but SPIRITUAL ROBBERY AND ADULTERY, while as a man, from the truth of the Gospel, STEALETH AWAY BOTH THE SAYINGS AND DOINGS OF THE LORD, and corrupteth and defileth Gods Commandements?* And is not their peremptory denial to administer the Communion to their people year after year; their stealing away the Body, Bloud, Bread, Cup, Table, whole Supper of the Lord himself from their Parishioners, and corrupting, wresting, defiling sundry Scriptures to justify this their practice, a casting off his Word, a despising of his Discipline, a committing, not of worldly, but spiritual Robbery, Adultery; yea, a stealing away of the sayings and doings

[g] Epist. 1. 2. Epist. 3.

doings of the Lord, worse than that of the [b] *Aquarii*, of [b] Bishop whom he writes) who did oft consecrate the Sacram. *Jewels Reply to Harding, p. 79.* and deliver it to the people; Yet, *vel ignoranter, vel simpliciter in Calice Dominico sanctificando, ET PLEBI MINISTRANDO*, non hoc faciunt quod Jesus Christus Dominus & Deus noster, hujus Sacrificii Author & Doctor, fecit & docuit; consecrating and ministring water to the people instead of wine? And if St. Cyprian might well write this against the Hereticks called *Aquarii*, which in the holy ministration would use no wine, but instead thereof did consecrate water, and ministring it unto the people, MUCH MORE MAY WE SAY THE SAME AGAINST OUR ADVERSARIES, WHICH CONSECRATE AND MINISTER UNTO THE PEOPLE NO CUP AT ALL, writes venerable Jewel: as these now, do consecrate, minister to them no Sacrament at all, which is far worse. I shall desire these Sacrilegious, novellizing Minist'ers, (for the most part unacquainted with Antiquity) seriously to ponder, what this incomparably learned, most judicious, pious, Bishop Jewel (in the name and defence of the Church of England) after all his sufferings, and exile for Religion, hath written of the Holy Communion, &c. against Mr. Harding, in his [i] Reply, Article 1. of Private Masse, where he informs us in positive terms; *[i] I herein follow the Edition printed at London. 1609.*

1. \* That the holy Communion, was so OFTEN, & so GENERALLY FREQUENTED AMONGST ALL CHRISTIANS IN THE PRIMITIVE CHURCH IN ALL THEIR ASSEMBLIES and CONGREGATIONS, that at length the very company and fellowship of them was called COMMUNIO, taking name of that action which was most solemnly used among them at their meetings (which he there proves by sundry instances out of S. Aug. [k] S. Hierom, and others) which [l] Aug. (like as also [m] S. Hier. and others) witnesseth, the whole people DAYLY RECEIVED TOGETHER

*[i] p. 21. vid. p. 70, 71. to the same effect. [k] Pag. 16. 23, 24. [l] De Sermo. Dom. in Monte. 12. in Johan. Tract. 26. [m] Ad Luciniam in apologia, adversus Jovinian.*



[ n ] In specu-  
la Ecclesie.

[ o ] Justin.  
Martyr Apol.

[ p ] Ibid. p.  
11, 12, 13.

[ q ] Mr. Har-  
ding Tit. 15.  
Divis. 7. fol.  
155 b.

GETHER. [ n ] Hugo Cardinalis saith turner; *Vel dicatur Communio, quia in Primitiva Ecclesia populus communicabat quolibet die.* It is called the Communion, for that the people in the Primitive Church DID COMMUNICATE EVERY DAY. In the primitive Church they in their health RECEIVED DAILY, and in their sickness [ o ] had the Sacrament sent home unto them. From whence he thus objects against Mr. Harding his Private Masse, and censures, the negligence of the Priests in the Church of Rome, in administering the Communion, and in not exciting the people to the frequent reception of it: [ p ] Mr. Harding granteth, that the people in the Primitive Church RECEIVED THE HOLY COMMUNION EVERY DAY (when they looked hourly to be caught, and done to death, in the persecution of Paynims, that they departed not hence sine viatico, without their voyage provision) and so consequently unawares he confesseth, that in the Primitive Church was no private Masse; which, as he saith, came in afterward BY THE NEGLIGENCE AND UNDEVOTION OF THE PEOPLE (in not repairing so frequently to the Communion as at first) It is great pity so good a thing (as it is supposed) should have no better beginning. One special principle of these mens Doctrine, is, to imbar the people from reading and understanding of the Scriptures, & to suffer them to know nothing; for that, as some of them [ o ] have said, *THEY BE DOGS & SWINE, AND THEREFORE SHOULD NOT PRECIOUS STONES BE LAID BEFORE THEM:* yet now must their negligence be the rule of Christs Religion. This is laid as the ground and foundation of the whole cause. *Charity*, say they, is cold, and the people carelesse. But therefore hath God appointed Pastors and Ministers to oversee and controul the people, and not to suffer them to perish in their negligence. Were it a matter of tithes, or other payment, the people should be called upon, and not

not

not suffered in any wise to be negligent, neither should their negligence stand for excuse; how much lesse should it be suffered when the case toucheth God? The Bishops and Fathers in the second Council [r] holden at *Bracara* in Spain, decreed thus. *If any [r] Council man resort unto the Church, and hear the Scriptures, and* *Brac. 2. cap. 84. Seu ex Synodo Græco collecto.*  
**FOR NEGLIGENCE OR WANTONNESSE WITHDRAWETH HIMSELF FROM THE COMMUNION OF THE SACRAMENT,** and in the reverend mysteries does break the rule of discipline; we decree that such a one be put out of the Catholick Church, until he have done penance, and shewed the fruits of his repentance, that having obtained pardon, he may be received again to the holy Communion. Thus the godly Fathers in old times did not flatter and favour the peoples negligence in this Case, as Mr. *Harding* and his fellows doe; but exhorted, warned, reproved, rebuked them, called them **MALAPERT** and **IMPUDENT**, **THAT WOULD BE PRESENT, AND NOT RECEIVE, AND EXCOMMUNICATED THEM FOR THEIR NEGLIGENCE:** But these men contrarywise turn away their faces from their Brethren, and suppress their voice, and will not be heard, &c. and find no fault with the people; but rather make them believe, that they receive for them, and apply Christs death unto them by their Mass, & that the very hearing thereof is sufficient for them, and meritorious; and thus, as much as in them lyeth, **THEY INCREASE THE NEGLIGENCE OF THE PEOPLE, AND DISCOURAGE THEM FROM THE HOLY COMMUNION.** The people is taught nothing, they understand nothing, they see nothing, neither comfort, nor memory of Christ, nor benefit of his passion. And this is the cause of their Negligence; therefore they stand thus back, and withdraw themselves: Howbeit what needeth Mr. *Harding* to charge the people with negligence and un-

[f] *August.*  
*de Trinit. l. 3.*  
 c. 4.

[t] *Ibid. p.*  
 18. 19.

undevotion? THE POPE HIMSELF AND HIS CARDINALS DOE SCARCELY COMMUNICATE ONCE IN A YEAR; BUT ARE AS NEGLIGENT AND AS UNDEVOUT THEREIN AS THE MOST PART OF THE PEOPLE. Now let us view the weight of Mr. *Hardings* reasons. *The people is negligent and undevout, Ergo, The Priest may say Masse alone.* This Argument is very weak. So might Mr *Harding* say, *The people will not hear the word of God, Ergo. The Priest may goe into the Pulpit and preach alone. For Christs Supper (as [s] St. Aug saith) IS A SERMON, and the Priest therein PREACHETH AND UTTERETH THE DEATH OF THE LORD, &c.* As for the people, they are not so negligent nor undevout as Mr. *Harding* here chargeth them; they are Gods people, glad to be instructed, and desirous to follow, and wheresoever the Gospel is received, glad to give testimony thereof, & to increase the same, BY THE HOLY COMMUNION OF CHRISTS BODY AND BLOOD, IN GREAT COMPANIES AND WHOLE CONGREGATIONS ALL TOGETHER. But what ill luck is this, that they whom Mr. *Harding* so often condemneth for *Hereticks*, CAN BE SO DEVOUT, AND HE AND HIS CATHOLICKS THUS REMAIN WITHOUT DEVOTION? Let the people be taught; let them hear the holy ministration in their own tongue, that they may understand the holy mysteries, and feel comfort and sweetness in the same; let them see examples of diligence in the Clergy, then will they be no longer negligent: then should M. *Hard.* perforce give over his private Mass, as seeing the whole right of his cause hangeth only of the negligence, and mis-doing of the people. [t] *The Church (saith Mr. Harding) hath charged and ordered, that no man who is worthy and disposed shall be refused.* O Miserable is that Church, whereas NO MAN, NO NOT



NOT SO MUCH AS ONE, IS WELL DISPOSED! Here in few words he condemneth the whole Church of Rome, even the whole College of Cardinals; amongst whom, as he saith, there is not one well disposed and worthy, and therefore they all withdraw themselves from the Communion. But [u] Chrysostom saith, If thou be not [u] chrysost. worthy to receive the Communion, then art thou not ad Popul. Antioch. Homil. 61. worthy to be present at the Prayers: Therefore Mr. Harding should drive his unworthy people from the Church, and not suffer them to hear his Masse. They imagin that any man, be he never so great a sinner, may pray to God, and have free access to the throne of Majesty: Only they think a sinner may not receive the holy Communion. But it is written, [x] Let him depart from his wickedness whosoever calleth upon the name of the Lord. [x] Heb. 4. 2 Tim. 2. Whosoever is a member of Christ, and may boldly call God his Father, may also be bold to receive the Communion. If Mr. Harding wish indeed, that the people would prepare themselves and communicate with the Priest, as he pretendeth; why doth he not provide for them? Doubtless there are many godly men among the people, and oftentimes more virtuously disposed a great deal than the Priest. Neither is it of their unworthiness that they abstain so often; nor of their worthiness, that they receive once a yeare, but only of custom. But if the People be slack, yet must the Priest doe the daily Sacrifice, saith Mr. Harding: that is, He must offer up Christ unto his Father for the sinnes of the world. Herein appeareth the wanton folly of this people: That they may do, and are commanded to do, they will not do; but that they cannot do, that they will needs doe, &c. Christs death must be kept in remembrance; Ergo, the Priest is bound to say daily Masse, yea although there be no man to receive with him. Alas! How holdeth this poor argument? Or how may we make it good? Is there no other meane to remember Christs death, but

[y] Ibidem,  
p. 12, 13.

but only by saying private Masse? Or is not every one of the people bound to remember the same as deeply and as often as the Priest? &c. He adds, [y] The Feast (saith Mr. Harding) is common, all are invited: They shall be received that are disposed and proved: If this feast be common, it must needs be common to very few, for the provision is very little to serve many. That all be called in the Latin Mass, is a great and manifest untruth: for neither the Priest nor the Deacon, either by word or by gesture calleth them; nor have they any preparation for them if they were called; Yet are not these men ashamed to say, They shall be received that are disposed and proved. Every man ought humbly to prepare and dispose his heart before he presume to hear, or receive any thing that toucheth God: For God is Spirit, and we are Flesh; God is in heaven, and we on earth. Pythagoras, being but an heathen, was wont to say, We ought not to speak of God without light; that is, without premeditation and good advisement, who it is of whom we speak. And the Pagans in their sacrifices were wont to remember their Priests with these words, Hoc age: the meaning whereof was, Dispose thy mind, it is God un-

[a] Eccles. 18. to whom thou speakest. The wise man saith, [z] Before thou pray, prepare thine heart, and be not as a man that tempteth God. Likewise in old time, they that were called Catechumeni, were warned afore-hand to

[a] Clem. epist. 3. prepare their hearts, that they might worthily receive Baptism; as it is decreed under the name of Clement, [a] whose words be these: Let him prepare himself in all things, that after three Moneths ended, upon the Holy day, he may be baptized. Also [b] St. Augustine exhorteth the Catechumeni, likewise to dispose their minds against the time of their Baptism: Thus ought every man to examine and prepare himself before he hear Gods word; Before he presume to open his mouth to pray unto God; Before he receive the Sacrament of Baptism; and namely, Before he come to

[b] Tract. 102  
& 11. in Jo-  
han.

to

to the holy Communion. And therefore the Priest giveth warning unto the people with these words, Lift up your hearts: which words, as [c] St. Augustine saith, [c] De Bona were commonly used in the holy Mysteries. But I Perseverantie, think Mr. Harding here by these words, prepare and dispose, meaneth privy Confession, which many have used, as a rack of mens consciences, to the maintenance of their Tyranny: [d] Peter Lombard saith, Without it there is no way to heaven. [e] Innocentius the third commandeth, That whosoever is not confessed, neither be suffered to come into the Church being alive, nor to be buried when he is dead. [f] Hugo writeth thus, I am bold to say, whosoever cometh to the Communion unconfessed, be he never so repentant and sorry for his sins certainly he receiveth unto his judgement. So violent the late Writers have been in exacting things of their own devices. Otherwise the old Fathers, notwithstanding they sometimes speak of Confession, yet they require it with more modesty, and many of them require no such thing at all. [g] Chrysostom saith, Let the Court (where thou yieldest thy self guilty) be without witness: Let God alone see thee. And again, If thou be ashamed to shew thy sins to any man, then utter them every day in thy heart. I say not, go, confesse thy sins unto thy fellow servant, that may upbraid thee with them; but confesse them unto God that is able to cure them. And again, thus he imagineth God to speak unto a sinner, Open thy sin privately to me alone, that I may heal thy wound. And Theodorus, sometime Archbishop of Canterburie, saith, [h] Graci & totus Oriens confitetur soli Deo: The Greeks, and all they of the East, confess themselves only to God. Thus much I thought good to touch hereof, lest it should be thought there is none other way for a man to prove and dispose himself, but only by Auricular Confession. The meaning of these words of St. Paul, [i] Let a man examine himself, standeth in two points, in Faith

[d] Sent. lib. 4. Dist. 17.

[e] In Concil. Lateran. c. 21.

[f] De Potestate Ecclesie.

[g] De Penitentia, &amp; in Psal. 50. Hom. 2. &amp; De Lazaro, Hom. 4.

[h] De Penitentia, Dist. 1. Quidam Deo.

[i] 1 Cor. 11.



and Repentance : Faith containeth the truth of our beliefs, Repentance concerneth the amendment of our life : which kind of examining endureth all our life long. But to say or think we are all examined and disposed one only day in the year, and that of custom, not of Holiness, and not one day before, nor one day a'ter, it is childish, it is superstitious, it is Jewish, it is no perswasion meet for the people of God. If [k] Chrysostom were alive; he would cry out, O what presumption ! O what a custom is this ! And [l] St. Ambrose would say, If thou be not worthy every day to receive, then art thou not worthy once in the year.

[k] *Ad Popul. Antioch. Hom. 61.*

[l] *De Sacramentis, l. 5. c. 4. Leo Epist. 81.*

2ly. He hath these observable passages out of the Fathers and School-men concerning the community of the Lords Supper, (belonging alike to all the Church, People, Congregation present, whence it is stiled the Communion, and not to the Priests, elect, or truly regenerated alone) and concerning the end, use of the Sacraments to unite Christians together into one body and Christian Communion, and prevent all Schisms, Discords, Separations in the Church. [m] Christ himself hath already determined the case : For albeit he hath appointed no certain number of Communicants, yet hath he by speciall words appointed a number, Take ye : Eat ye : Drink ye A L L : Divide ye among your selves : [n] Do ye this in my remembrance : Ye shall set forth the Lords death : These very words, I say, cannot be taken of one single man, but necessarily import a number. St. [o] Hierom saith, *Dominica Coena OMNIBUS debet esse communis ; quia ille omnibus Discipulis suis qui aderant, equaliter tradidit Sacramenta.* The Lords Supper must be common to All. And that he proveth by Christs example ; because Christ gave the Sacraments equally to all his Disciples that were present. [p] Justin Martyr declaring the order of the Church in his time, saith; *Of the things that be consecrated every man taketh part : The same things are delivered to the*

[m] *Bishop Jewel, ibid. p. 16. 19, 26. 71, 89, 90, 97.*

[n] *Mat. 26. Mar. 19. Luk. 22. 1 Cor. 11.*

[o] *In 1 Cor. 11.*

[p] *In Apolog. 2. p. 82, 83.*

the Deacons to be carried to them that are away. And [q] [q] Ambr. 1 Cor. 11. St. Ambrose, expounding these words, *Wait one for another*, saith thus, That the oblation of many, may be celebrated together, and may be **ministered unto All**: [r] [r] Strom. l. 1. Clemens Alexandrinus saith, *After that certain as the manner is, have divided the Sacrament*. **they give every of the people leave to take part of it.** [s] [s] Chrys. in 1 Cor. Hom. 23. Chrysostom plainly describeth the very order of the Communion that was used in his time, by these words, *The spiritual and reverend Sacraments are set forth equally to rich and poor, neither doth the rich man enjoy them more, and the poor man lesse; They have all like hono<sup>r</sup>, and like coming to them. The Sacraments once laid out, are not taken in, until all the people have communicate, and taken part of that Spiritual Meat: but the Priests stand still and wait for all, even for the poorest of them all.* Again [t] [t] Chrys. in 2 Cor. Hom. 18. he saith, There are things wherein the Priest differeth nothing from the people; as when we must use the fearful Mysteries: **for we are all of one worthinesse to receive the same.** [u] [u] Ad Philadelph. Ignatius saith, *One bread was broken for all, and one Cup was divided to all.* In the [v] [v] Can. Apost. Can. 9. Canons of the Apostles, it is decreed; *That if any man resort unto the Church, and hear the Scriptures, and abstain from the Communion, he stands excommunicate, as one that troubleth the Congregation.* The [y] [y] De Consecratione, Dist. 1. & 2. like Decrees are found under the names of Calixtus. Anacletus. Martinus. Hilarius, and others: **by which it is certain, that the whole Church received together.** This Latin word *Missa*, in the time of Tertullian, and St. Cyprian, signified a dismissal, or a license to depart, and was specially applied unto the Communion upon this occasion that I must here declare. They that were then named *Catechumeni*, that is to say, *Novices in the faith, and not yet christened*, were suffered to be present at the Communion, untill the Gospel was ended. Then the Deacon commanded them forth, pronouncing.

[*z*] *Iſidorus*, nouncing theſe words aloud : [*z*] *Catechumeni exeun-*  
*to* : or thus, *Ite, Miſſa eſt*, Go ye forth, Ye have li-  
 cenſe to depart. Of this diſmiſſing or departing forth  
 of the *Catechumeni* and others, the Service it ſelf was  
 then called *Miſſa*. *The reſt remained ſtill in the Church,*  
**and received the Communion together with the**  
**Prieſt.** Further, the breaking of the bread, which e-

ven now is uſed in the *Maſſe* it ſelf, ſignifieth, a di-

ſtribution of the Sacrament unto the people, as [*a*] *St.*  
*Paulinum*, *E- Auguſtine ſaith unto Paulinus, Ad diſtribuemdam com-*  
*p. 59. munionem*, It is broken to the end it may be divided.

[*b*] *De Miſſa publica provo-* Surely, one [*b*] *Lorichius*, a Doctor of Mr. *H. rdings*  
*ganda.* own ſide, ſaith thus, *Ipfius Sacramenti Inſtitutio vult,*

[*c*] *Biſh. Jew-* **ut omnes una manducemus et bibamus.** *The very*  
*els Reply to* *inſtitution of the Sacrament willeth,* **that we all eat and**  
*Harding, p. 103* **drink together.** After which, [*c*] *Biſhop Jewel* addes,  
 104.

[*d*] *Cyprian,* It appears by that place (ſ [*d*] *St. Cyprian, the b-ly*  
*Serm. 5. De* *Communion was thought ſo neceſſary to all the faith-*  
*Lapſis.* *full,* that children and infants were not excluded. And it

[*e*] *Aug. de* appeareth by *St. Hierom*, [*e*] *St. Auguſtine*, and other  
*Eccleſ. Dog-* old Writers, That they that were baptized, as well  
*mat. l. 1. c. 52.*

[*f*] *Hieron.* **children as others, immediately received the holy**  
*contra Lucife-* **Myſteries in both kinds.** (*f*) *St. Hierom* ſpeaking  
*rium.* of one *Hilarius*, ſaith thus, *Non poteſt Baptiſma tradere*

*ſine Euchariftia*: He cannot adminiſter Baptiſm with-  
 out the Sacrament of Thankſgiving (Therefore all that  
 were admitted to, and thought worthy of one Sacra-  
 ment, were freely admitted to, and thought worthy

of the other in the Primitive times) (*g*) *Vident hæc*  
 [*g*] *Cyprian de* *Sacramenta Pauperes Spiritu, et hoc uno contenti ſerculo,*  
*Cæna Dom.* *omnes hujus mundi delicias aſpernantur, & poſſidentes*  
*Chriſtum, aliquam hujus mundi poſſidere ſupelleſtilem*  
*dedignantur.*

[*h*] *Ibidem, p.* He further addes in another place, It is [*h*] granted  
 20, 21, 22, 23, of all, without contradiction, that one end of all Sacraments  
 28, 29. is to joyn us to God; Another end is to joyn us all toge-

ther. And ſo likewiſe writeth *S. Paul*, (*i*) *All we*  
 [*i*] *1 Cor. 12*



are baptized into one body. And therefore saith (k) (k) *Contr. Fau-*  
*St. Augustine, In nullum nomen Religionis coagulari, &c.* *stum Manich. l.*  
*Men cannot be brought into any name of Religion, be it* *19. c. 11.*  
*true or false, unless they be joyned together with some bond*  
*of visible signes or Sacraments. And as touching the la-*  
*ter of these two ends, the same (l) Dionysius (Areopa-*  
*gita) writeth thus, That holy, common and peaceable di-* *(l) Ecclesiast.*  
*tribution of one and the same bread, and common Cup,* *Hierarch. c. 3.*  
*preacheth (or prescribeth) unto them a heavenly unity, as*  
*being men fed together. And Pachymeres the Greek*  
*Paraphrast, expounding the same place, hath these*  
*words; For that common diet and consent bringeth us in-*  
*to the remembrance of the Lords Supper. St. Cyprian (ad*  
*Magnum) saith, With what love and concord all faithfull*  
*Christians are joyned together, the Lords Sacrifice doth de-*  
*clare. These words do sufficiently declare both the*  
*common receiving of the Sacrament, and also the*  
*knitting and joyning of many together. Without all*  
*question the effect that Dionysius meant standeth in*  
*this; that the people prayeth and receiveth the Holy*  
*Communion together, and thereby doth openly testi-*  
*fie, that they be all one in Christ Jesus, and all one a-*  
*mongst themselves. And therefore (m) Chrysostom (m) Ad pop.*  
*saith, For that cause in the Mysteries we embrace one a-* *Antioch. Hom.*  
*nother, that being many, we may become one. But (n) 61.*  
*St. Cyprian saith, The whole Church is but one House, in* *(n) De cœna*  
*which the Lamb is eaten. The Communion or fellow-* *Dom.*  
*ship of the Church standeth in sundry respects; For*  
*we communicate together, either in consent of mind,*  
*as it is written of the Apostles, (o) They had all one* *(o) Acts 4.*  
*heart and one mind: Or in knowledge of God, as Christ*  
*prayeth for his Apostles unto his Father, (p) That (p) John 17.*  
*they may be one, as thou and I be one. And St. Paul to*  
*the Philippians, (q) I thank my God alway, that ye are (q) Philip. 2.*  
*come to the Communion of the Gospel. Or in one Christ,*  
*as Paul saith; (r) There is now no bondman, there is now (r) Gal. 3.*  
*no freeman, but all are one in Jesus Christ. To be short,*  
*we*

we communicate in Spirit, in Prayers, in Love; we are all washed with one Bloud; we are all fed with one body; we have all one hope of our vocation; and all together with one heart and one voice, be we never so far asunder, do glorifie God the Father of our Lord Jesus Christ. And this is that only House wherein the Lamb is eaten, grounded upon the Foundation of the Apostles and Prophets. In this House we dwell, here we walk together with consent: here we eat the Lamb of God, being all Brothers and Members of one Body, and all One in Christ Jesus. God restore you (Mr. Harding) once again into the same House, that you may open the eyes of your heart, and see from whence you are fallen. (f) Cyrillus saith, They that receive the my-

(f) In Johan. 1. 11. c. 26. stical benediction are one body with Christ, and also between themselves. Whereunto agree these words of

(t) In Ecclesiast. c. 3.

(u) In 1 Cor. 10.

(t) St. Hierome, spoken in the behalf of Christ, Bless thee inheritance which thou hast gathered together in thy Church, by the Myserie of my Body and Bloud. And (u) Anselmus a man of later years, We break and divide the bread into many parts, to declare the unitie of the love of them that receive it. Here note, This description of unitie standeth in receiving the Sacrament, and not only in the 'Communion. The whole Church of God is but one house, and all the Members of the same doe communicate together in Faith and Spirit. Hereof we may form the Major. Every particular Church ought to be a resemblance of the whole Church; and this particular Communion ought to be a resemblance of that General Communion. That General Communion is common to all, and every Member receiveth his part. Ergo, the particular Communion ought to be ministered commonly unto all, and every Member to receive his part. Or thus, The Ministration of the holy Communion representeth the Conjunction and fellowship that we have in Faith; And as (x) St. Cyprian saith, "That Christian men are joyned together in unseparable Charity, the Lords Sacraments  
do

(x) Ad Magn. num.

"do declare. But Christian people being assembled in one Church, do communicate in faith all together: *Ergo*, being so assembled, they ought to communicate in Sacraments all together. But Mr. *Harding* of the nature of this word *Communio*, seemeth to fashion out\* for other arguments.

It is called *Communio*, saith he : *Ergo*, it may be private.

It is called *Communio* : *Ergo*, it may be received of one alone.

It is called *Communio* : *Ergo*, the Priest may receive it without Communicants.

Mr. *Harding*, weigh your Arguments better, before you send them thus abroad; You shall lesse offend God and your own Conscience; you shall lesse deceive your Brethren, and children shall take lesse occasion to wonder at you.

(y) Now to adde a little more hereunto touching the nature of this word *Communio*, wherein you so uncourteously charge all others with ignorance and lack of learning, as it pleaseth you to do throughout your whole Book, I think it not amisse to shew you, what certain Writers, both old and new, have thought and written in that behalf. I need not here to allege the words that St. Paul useth touching the holy Communion, (z) *We are all one Bread, all one body, as many as do communicate of one Bread*. Neither that (a) Saint Hierom saith, *The Lords Supper must be Common*. Neither that (b) St. Chrysostom, *The thing that is the Lords they make Private: But the Lords things are not this Servants, or that Servants, but common to all*. Neither that (c) St. Augustine saith, *He would have us to understand, that this Meat and Drink is the Fellowship of his Body and of his Members*. Neither that (d) Chrysostom saith, *What shall I call the Communication or Communion? We are all one self-same body. What signifyeth the Bread? The Body of Christ: And what*

\* *Heretici Ordinem & textum Scripturarum supergredientes, & quantum in ipsis est solventes, membra veritatis transferunt & transformant, & alteram ex altero facientes, seducunt multos, ex his quæ aptant ex Dominicis eloquiis malo composito phantasmati, Irenæus adv. Hæreses, l. 1. (y) Ibidem, p. 23, 24.*

(z) 1 Cor. 10. 16, 17.

(a) Hierom. 1 Cor. 11.

(b) In 1 Cor. Hom. 27.

(c) In Johan. Tract. 26.

(d) In 1 Cor. Homil. 24.



(c) In Dionys.  
cap. 3.

\* Page 100.  
(f) In 1 Cor.  
10.

(g) In Specu-  
lo Ecclesie.

(h) De Missa  
publica proro-  
ganda.

and they made that receive it? The Body of Christ. Although these Fathers by these words do manifestly declare, That the holy Mysteries in their time were divided commonly to the whole people: yet will I take no advantage thereof, for that Mr. Harding will reply, They come not precisely to the nature of this word *Communio*. Therefore I shall note one or two others, and such as Mr. Harding cannot deny, for that they speak directly to the matter. (e) *Pachymeres* a Greek Writer, the Paraphrast upon *Dionysius*, hath these words; *Therefore* (saith he) *hath this Father Dionysius called it The Communion* for that there all they that were worthy, did communicate of the Holy Mysteries: (And all then were reputed worthy, and received daily in the Primitive Church, but persons excommunicate and enjoined to Penance; who upon great and notorious crimes could not be suffered to communicate with the rest of the faithfull, sometimes during their whole life, but only when they should depart the world. This extremity was used for terror of others, and such reconciliation was thought necessary at the end, for solace of the party, that he should not utterly be swallowed up in despair, but might perceive he was received again amongst the faithfull (by sending the Communion to him at his death) and so depart comfortably as the Member of Christ, as \* *Bishop Jewel* writes and proves in the next page.) (f) *Haymo* writing upon Saint *Pauls* Epistles, saith thus, *The Cup is called Communio*, which is as much as participation, because all do communicate of it. (g) *Hugo Cardinalis*, saith thus, *Afterwards let the Communion be said, which is so called, that we should all communicate.* (h) *Gerardus Loricinus*, *Dicitur Communio, quia concorditer de uno Pane, et uno Calice multi participamus, &c.* It is called *Communio*, because we (being many) do communicate together agreeably of one Bread & one Cup. And this word *Communio*, is as much as participation, or receiving

ving of parts. (i) *Micrologus*, Non potest proprie dici Communio, nisi plures de eodem sacrificio participant. It cannot justly be called a Communion, unless many do receive of one Sacrifice. If Mr. Harding will not believe us, yet I hope he will believe some of these. They be all his own. It were much for him to say, they be all ignorant and unlearned, and not one of them understood what he wrote. Certainly their age will give it them, they are no Lutherans.

3ly. (k) Whereas Mr. Harding in defence of Private Masse puts this case: *What if 4. or 5. of sundry houses, in a sickness time, being at the point of death, require to have their rites ere they depart; the Priest after that he hath received the Sacrament in the Church, dineth, and then being called upon, carrieth the rest a mile or two unto the sick; He doth what he is required: Doth he not in this case communicate with them? &c. Else if this might not be counted a lawful and good communion, and therefore not be used, one of these great Inconveniences should willingly be committed; That either they should be denied that necessary victual of life at their departure hence; which were a cruel Injury, and a thing contrary to the examples and godly ordinances of the Primitive Church: Or the Priest, rather for companies sake, than of devotion, should receive that holy meat after he had served his stomach with common meats, &c. Bishop Jewel amongst other solid Answers hereunto, returns this. But if the people would now communicate every day, as they did then (in the Primitive Church) or at least oftner than they do now, then should not this matter seem so necessary at the end, as is here pretended: And so had Mr. Harding lost another Argument.*

To these 3. passages of Bishop Jewel, I shall annex that of his learned coetanean, and fellow Exile for Religion, Thomas Beacon, (a burning and a shining light) in his Catechism, Vol. 1. of his Works, f. 462, 463.

where after he hath proved by sundry Scriptures and Authorities, That the Lords Supper in the Apostles times, Primitive Church, was commonly received every day, or Lords day at the least. Adding, That among the Greeks, even at this day, if any man absent himself from the Lords Table by the space of 14. dayes (except he can render a reasonable cause of his absence) he is excommunicate, and put from the Company of the faithfull: and that in all those mighty, large, populous Kingdoms, under that most puissant King, Precious John, the holy Communion of the Body and Blood of the Lord, hath from the beginning been daily administered unto the people, and yet is at this present day, as Histories make mention. He then censures this as a grosse Popish innovation and abuse (contrary both to Scripture, and Antiquity) That whereas the Lord Christ Iesus would have the holy Communion of his blessed Body and precious Blood to be oft times received of the faithfull, for a remembrance of his death and passion, and for the worthy, earnest, diligent consideration of that inestimable Benefit which we have obtained of God the Father, through the Son his passion and death: The custom of the Popes Church is, that the people receive the Sacrament usually but once a year, that is to say, at Easter. By which means, the Commandement of Christ is broken, the Sacrament neglected, the death of Christ not so earnestly remembred; the people become unthankfull, Dissolution of life breaketh in, Vice increaseth, Virtue decreaseth.

From these (with sundry other like) Passages of Bishop Jewel, and Thomas Beacon, (incomparably eminent both for their Learning and Piety) it is irrefragable,

[1] See Bishop Jewels Reply to Harding, p. 11, 13, 38, 39, 48, 51, 359, & My Suspension suspended, p. 24, 25, 26.

I. That in the Apostles days (as some from Acts 2. 46, 47. c. 20. 7. 11. 1 Cor. 10. 16, 17, 21. c. 11. 17. to 34. resolve) and in the [1] Primitive Church for many hundreds of years next after the Apostles, and among the



the Greeks and Christians under Precious Iohn at this day, all Christians and visible Members of the Church, of years of discretion to examine themselves, constantly received the Communion all together every day, or Lords day at the least, when ever they met to pray, hear the Word, or perform any other publike Duties of Religious Worship unto God; and that out of meer duty, piety, devotion, zeal and love to Christ. (m) Bishop Jewel, in his Defence of the Apology of the Church of England, proves this more fully by the confession and testimonies of sundry Popish Authors. Thomas Aquine saith, *In Primitiva Ecclesia, quando magna vigebat devotio Fidei Christiana, Statutum fuit, ut fideles quoties communicarent.* In the Primitive Church, when great Devotion of the Christian Faith was in strength, it was ordained, that the faithfull should receive the Communion every day. (n) Durandus saith, *In the Primitive Church, all the faithfull daily received the Communion.* (o) Hugo Cardinalis saith, *In the Primitive Church All, as many as were present at the Canon of the Masse, did daily communicate: and if they would not, they departed out of the Offertory.* If ye think these Authorities are not sufficient, (p) Iohannes Cocklaus saith, *Omnes olim, &c. In old time both all the Priests, and all the lay people received the Communion with the Minister that had made the Oblation, as is plainly perceived by the Canons of the Apostles, and by the Books of the antient Doctors of the Church, &c.* Likewise saith (q) Iodocus Clichtbovius; *In Primitiva Ecclesia, &c. In the Primitive Church the faithful received the Communion every day.* Likewise it is noted in the Margin upon the Apostles Canons. *Omnes olim, qui intererant, communicabant. In old time, all that were present, did communicate.* In the Council of Antioch, Can. 2. & Concil. Aquisgran, cap 70. *Omnes, &c. All that come into the Church of God, and hear the Holy Scriptures, and refuse the receiving of the*

(m) Chap. 12.  
disc. 2. p. 223.

(n) Durandus  
de div. off. 2. c. 24.

(o) In Luc. c. 24.

[p] Contra  
Musculum, de  
Sacrificio.

[q] In canon.  
Masse.

- Lords Supperment, let them be put from the Church.** These Decrees reach not only to the Ministers of the Church, but to the whole People. (r) St. Ambrose saith, *Munus oblatum totius populi fit, &c.* The oblation offered is made the whole peoples; For that in one bread all are signified; For in that we are all one, we must all receive of one bread. In imitation hereof, the Protestant Churches in forein parts did frequently receive the Lords Supper all together, witness the
- (r) In 1 Cor. 11. (s) Harmony of Confessions, J. Et. 14. P. 307. (s) Former Confession of Helvetia, Artic. 22. Of the Lords Supper: *We do therefore use the holy meat oftentimes; because that being admonished hereby, we do by the very of faith, behold the death and blood of Christ crucified, and meditating upon our salvation, not without a taste of heavenly life, and a true sense of life eternal, we are refreshed with this spiritual, lively, and inward food, with an unspeakable sweetnesse, and we do rejoyce with a joy that cannot be expressed with words for that life which we have found, and we do wholly and wish all our strength pour out our thanksgivings for so wonderfull a benefit of Christ bestowed upon us. And this (t) Confession of Swedenland; of their practise: Our men do often times, with as great reverence as they may, receive the Sacrament, to be the lively food of their souls, and to stir up in them a gratefull remembrance of so great a benefit. The which thing also useth now to be done among us much more often and reverently, than heretofore was used: (to wit, in times of Popery:)* With the (u) Confession of Augsburg, in these words, *Therefore the Masse, (to wit, the celebration of the Lords Supper) must be used to this end, that there the Sacrament may be reached unto them that have need of comfort. As Ambrose saith, Because I do alwayes thin therefore I ought alwayes to receive a medicin. And seeing the Masse is such a Communion of the Sacrament, we do observe one common masse every Holyday, and on other dayes, if any will use the Sacrament,*
- (t) Ibid. p. 349.
- (u) Ibid. p. 331.

ment, when it is offered to them, which desired it. Neither is this custom newly brought into the Church. With what <sup>\*</sup> heaviness of adamant, <sup>b</sup> knobs of brass, <sup>c</sup> scaredness <sup>\*</sup> Ezech. 3. 9. (not tenderness) of Conscience then, can or dare any Zeck. 7. 22. Protestant Ministers, Parsons or Vicars now, who have Cure of Souls, obstinately deny, peremptorily refuse to deliver the Lords Supper to themselves, or any, or all of their Parishioners and Church members, when they earnestly desire it at their hands, not only for sundry dayes, weekes, months, but years together? and that under a new monstrous (x) pretext of extraordinary Zeal, Piety, Devotion, Sanctity, tenderness of conscience, transcendent Love to Christ, his Sacraments, their own and their peoples souls? Or with what colour will such Pastors be able to justify or excuse themselves before any Tribunals of God or man, when legally accused, convicted for this notorious detestable Sacrilege, and Apostacy from the custom of the Primitive and Protestant Churches, if they presently repent not of it with confusion of face, and redemption of their former wilfull neglect herein, by constant, frequent, publike Communion henceforth delivered to all their people in Common, without future excommunications of any unexcommunicate persons from it, who unfeignedly desire it.

(x) See Dr. Drokes Boundary to the Holy Mount. Mr. Collings, and others.

2. That the Apostles, Primitive Christians, Fathers, Authors, with these two most judicious Divines, believed, asserted, both by their preaching, writing, practice, (y) That the Sacrament belonged to, and ought to be administered to every visible Christian and Church-member alike, to all the whole Congregation in common; and that none ought to be secluded, suspended from it, but persons actually (z) excommunicated from Church-communication, and all other publike Ordinances, for notorious, scandalous offences: That upon this ground, and its frequent common reception by all, it was stiled, ~~The~~ Communion, both by the Fathers, Primitive, and Modern

(y) Bish. Jewels Reply to Harding, p. 20, 21, 23, 24, 29, 32, 38, 27, 28. (z) Bish. Jewels Reply, p. 24, 29, 30, 35. Harmony of Confessions, sect. 14.



dern Christian Church-writers of all sorts. This is the  
 (a) 13 Eliz. c. 12. *express doctrine of the whole Church of England, con-*  
 firmed by a) Parliament, and subscribed, assented to  
 by all true Ministers, Pastors of the Church of Eng-  
 land, admitted to any Pastoral Charge, Article 30.  
*The Cup of the Lord is not to be denied to the Lay peo-*  
*ple; For both the parts of the Lords Sacrament by*  
*Christs Ordinance and Commandment, ought to be*  
*ministred to all Christian men alike. A universal*  
*affirmative, admitting all unto, and sequestering no*  
*(unexcommunicated) Christian from both or either*  
*parts of the Lords Supper. Which the Confession of*  
*the Protestant Churches in Saxony, thus back (b) Ar-*  
 ticle 22. Of the Sacraments. *The Church also is dis-*  
 (b) *cerned from other Gentiles by certain Signs and Cere-*  
*monies instituted of God, and usually called Sacraments,*  
*as are Baptism, and the Lords Supper. Which notwith-*  
*standing are not only Signs of a Profession, but much*  
*more (as the ancient fathers said) Signs of Grace; that is*  
*they be Ceremonies added to the promise of the Gospel*  
*touching Grace, that is, touching the free remission of*  
*sins, and touching reconciliation, and the whole benefit of*  
*our redemption; the which are so instituted, that every*  
*man may use them; because they be pledges and testi-*  
*monies which declare, that the benefits promised in the*  
*Gospel, do appertain to every one. For the voice of*  
*the Gospel is general: this use doth bear witness, that*  
*this voice doth appertain to every one which useth the*  
*Sacraments.* What other Protestant Churches,  
*Confessions affirm to this purpose, you may read at*  
*large in the Harmony of their Confessions, Sect. 10, 11,*  
*12, 13, 14, 15. With what colour of Piety, Justice, E-*  
*quity, Conscience, Zeal, Prudence, Christianity, Cha-*  
*rity then, dare any of our Independent, Presbyterian,*  
*or other Ministers seclude, debar, not only pretended*  
*ignorant, scandal us, unregenerate, Visible Church-*  
*members, nor actually or legally excommunicated, but*  
 even

even true regenerate godly Christians, and their whole Churches, Parishes, (if not some whole Towns, Cities) from this holy Supper and Communion, from month to month, yea year to year, upon false pretences, that *it belongs not to them; that they shall prophane the Sacrament; cast pearls before Swine; give holy things to dogs; damn, poyson their own and their peoples souls, if they give the Bread, Cup of the Lord unto them; and make visible and real Saintship, fitness, worthinesse, the sole rule, ground of right, interest in, and admission to this Sacrament; against the professed Doctrine, Practice of all former ages, Churches.* And all in truth to erect a more than arbitrary Ecclesiastical Papal Tribunal over Christs own Sacraments, and their Parishioners consciences, persons, to admit to, or leclude all and every of them from the Lords Supper at their pleasures, upon their own terms and times alone; the sole true round of this *impious, sacrilegious, unchristian, antichristian Innovation; for it deserves no better Epithites.*

3ly. That the Apostles, Primitive Church, Christians, Fathers freely and usually admitted all visible Christians whatsoever to the Communion of the Lords Supper, of discretion to examine themselves, whom they freely admitted to Baptism, Prayer, hearing of the Word, or any other publique Ordinances of Gods worship: (b) enjoyning them all under pain of Excommunication, when ever they heard the Word, or met together in publike, to receive the Lords Supper likewise in common together, and excommunicating such who communicated not in this sort, as men working the trouble and disorder of the Church. That they required, exacted no other, no greater, no solemn self-examination, preparation, fitness, visible worthiness, or real graces in the, when they came to receive the Lords Supper, but the very same they demanded, expected from them, when ever they came to be baptized, pray, hear, read the Word, or converse with God in any

E

other

(a) Dr. Dokes  
Boundary. An  
Antidote a-  
gainst 4 Dan-  
gerous Ques-  
tions, Mr. Col-  
lings of Sus-  
pension.

[b] Bish. Jew-  
s Reply to  
Hurd, p. 11.  
12. 53 67. 29.  
Apostol. Cano-  
nes Can. 9.  
Harmony of  
Confessions,  
sect. 14. p. 344.

(c) Mat. 26.  
26, &c. Mar.  
14. 22, &c.  
Luke 22. 19,  
20. 1 Cor. 11.  
23, &c.

\* Harmony of  
Confessions,  
sect. 34.

other sacred Ordinances of his worship, God himself requiring the like examination, qualification, preparation, fitness in all other holy duties and approaches to him in his Word, as in this duty, as is evident by Eccles. 5. 1, 2. Lam. 3. 40, 41. Psal. 26. 6. Isay 1. 16, 17, 18. 1. 15, 16. 2 Chron. 30. 17, 18, 19, 20. Exod. 12. 48. 2 Cor. 13. 5. Jam. 1. 5, 6, 7, 21. Mat. 22. 12. 1 Pet. 2. 1, 2. Hebr. 12. 1. 1 Tim. 2. 8. Heb. 4. 2. 2 Pet. 1. 5. to 19. Luke 8. 18. Mar. 4. 24. Rom. 14. 23. and other texts, compared with 1 Cor. 11. 28, 29. and Christs (c) *solemn institution and celebration of this Sacrament at his last Supper*, without giving any previous Notice of it to his Disciples to prepare themselves for its worthy reception, their former preparation, fitness to eat the Paschal Supper, and hear Christs heavenly instructions given them, John 13. 14, 15, 16, 17. being deemed by Christ himself a sufficient preparative to communicate with him at his Table. Upon what true ground of conscience, piety, justice, reason or religion then, can any Ministers now seclude all or any of their baptized Parishioners of sufficient capacity to examine themselves, whom they freely, constantly admit to communicate with them in baptism, prayer, preaching, singing Psalms, hearing, reading Gods word, and other ordinary or extraordinary publike duties of Gods worship, from the Communion of the Lords Supper only? or deem them unprepared, unqualified, unworthy to communicate in this Ordinance alone; when as they deem them sufficiently qualified, prepared, worthy to converse with God, and the most regenerated Saints in all or any other publike Ordinances but this? Or by what divine warrant from Gods own Word, our Saviours, his Apostles, the Primitive Fathers, Christians, the \* Protestant Churches, or Bishop Jewels Doctrine or Practice, can they now over-rigidly exact a more transcendent, serious, diligent, special examination, preparation, qualification, worthinesse, fitness, holinesse



holinesse in their people when they resort to the Communion of the Lords Supper, than when they come to hear, read the word, fast, pray, receive the Sacrament of Baptism, give thanks, or sing praises unto God; or else seclude, or deem them for unworthy Receivers, who can eat or drink nothing but their own damnation? Yea, with what conscience, reason, justice, can any Communicants neglect, refuse, delay to receive the Lords Supper, upon this pretext alone, that they are wholly unworthy, unfit, unprepared only for this duty, when publicly administred in the Churches whereof they are members, and they there present at all or any other sacred publike Ordinances, in which they then repute themselves not unfit, unworthy, unqualified, unprepared to converse with God, and communicate with other Christians, but in this duty alone? Doubtlesse the serious consideration of Bishop Jewels, St. Ambrose, and St. Augustines words forecited, touching due preparation to all holy duties, with that of Chrysostom, *If thou be not worthy to receive the Communion, then thou art not worthy to be present at Prayers*: and of the Primitive Christians *daily communicating*, as well as hearing and praying, will rectifie this common received Error both in Ministers and People; now made the principal plea in barre, excuse, justification, by the one magisterially to sequester, repell their Parishioners from the Lords Table, and by the people voluntarily to withdraw, debar themselves from it, against Christs own precept and their bounden duties, to the prejudice, if not peril of their souls. Which I write not, to make any carelesse or neglectful of *due preparation* when they repair to the Lords Table; but to stirr all up to a like conscientious, holy preparation in all their publike or private approaches to God in other duties; to rectifie this common, superstitious, epidemical errour, that most think they are unworthy, unprepared for the Lords Supper only, even then when

they deem themselves not so for all or any other sacred public duties; and thereupon approach not to it when it invited, or so frequently as they ought; and that henceforth none may deem themselves only worthy to receive the Lords Supper once or twice a year, but unworthy at all other seasons, *they being not worthy to receive it once a year, if they be not worthy every day*, according to St. Ambrose doctrine; Who writeth thus of the custom of the *Latine Church in his time* (as (d) Bishop Jewel records his words) (e) *Every week we must celebrate the oblation, although not every day unto strangers, yet for the Inhabitants; yea sometimes twice in the week*; who then as frequently received the Communion, as they heard the Word, or prayed, and deemed the self-same preparation sufficient for all three Ordinances then conjoynd, as unseparable in point of usual practice. The reason why Christ instituted the Sacrament of this Supper in the most common daily Elements of *Bread and Wine*, was, that so they might be commonly and frequently received by all at his Table for the spiritual nourishment of their Souls, as well as daily and frequently received for the nutriment of their bodies at their private Tables.

4ly. That Christ himself, his Apostles, the Primitive Fathers, Christians, with all others who thus pressed, practised the daily administering and receiving of the Lords Supper, reputed it a *converting, as well as confirming Ordinance*, (f) *begetting, quickning grace in unregenerate, as well as confirming, increasing Grace in regenerate Christians*, as the Word read and preached doth. This (g) St. Augustines forecited words (*For Christs Supper is a Sermon, and the Priest therein preacheth and uttereth the death of the Lord*) with sundry others, who stile it a *visible Word*,

(d) Reply to  
Harding, p. 19.  
(e) Ambr. in  
1 ad Timoth. c.  
2. Non quoti-  
die.

(f) Hæc enim est communis Theologorum Doctrina, Sacramenta conferre Gratiam, vel faciundo, ubi non invenit factam, vel factam augendo.

Nostri Sacramenta dicuntur salvare, REGENERARE, &c. Bellarminus, Ameshi Bellarminus Enervatus, Tom. 3. l. 1. c. 4. (g) De Trinit. l. 3. c. 4.

a means of quickning and begetting Grace, &c. sufficiently manifest, and I have (b) elsewhere proved at large. How dare then any Novellers, (Ministers or others) deny it to any unconverted, unregenerated Christians, as a meer deadly poyson only to them; being the most probable, effectual lively means of their humiliation, compunction, regeneration, conversion unto God, prescribed as the chiefest balsom, cordial to heal their wounded, sin-sick Souls, and support their despairing, languishing Spirits? Or how dare any such Souls, Spirits, Christians (though laden, heavy laden with the greatest Crimes) abstain from this most Sovereign Medicin to effect and perfect their Spiritual cure, upon pretence of their own unfitness, unworthiness, unpreparedness, when as the more dangerous, more desperate, mortal their Wounds & Maladies are, the more & more speedily they need, the fitter they are for this Spiritual Basilicon, this heavenly Electuary, which they (i) then most deferre, neglect, when they need it most, and would first be healed, cured by some other means before they resort to this most precious healing Physick, which most effectually applies Christs passion, blood, merits to their despairing dying Souls, of all other Ordinances whatsoever? If all, in desperate, corporal wounds, diseases, resort presently to the most effectual healing Medicaments, why not then in Spiritual likewise; but be enjoyned, perswaded, enforced under pain of damnation to defer and forbear them?

5ly. That it [k] was the constant practice, duty of the Primitive Fathers, Bishops, Pastors, and of the Protestant Churches Ministers in the beginning of Reformation to invite, excite and stirre up all their people, when backward, negligent, undevout, to the frequent constant reception of the Lords Supper; reputing all such who neglected this duty, to be malapert, impudent, unworthy of Christian Communion, and rebuking, censuring, excommunicating them as such, till they repented

(b) A Vindication of 4 Serious Questions, p. 39. to 48. Suspension suspended, p. 24. to 39. See Mr. Humphrey his Rejoinder to Dr. Drake. His 2. Vindication of Free-Admission to the Lords Supper, p. 32, 33, &c. Mr. Blake his Covenant sealed, p. 204. 240.

(i) See My Suspension suspended, p. 36, 37. Concordia Lutheran, p. 542. to 550.

[k] Bish. Jewells Reply, p. 11, 12, 13. 29. 69. Chrysostom. in Ephes. Homil.



\* 5 & 6 E. 6.  
c. 1. 1 E. 12. c.  
2.

of this *sinne*, as the premises largely manifest; together with that pathetic *Exhortation* in our Book of *Common Prayer*, prescribed by the whole Church, *Parliament of England* to be used by all Ministers, and read in Churches, when they shall see the people negligent to come to the Holy Communion; which I shall desire all our Ministers, and Negligent Communicants oft to read, ponder at their leisures, for their better information and conviction. With what consciences, reason, equity, Piety then, can any who profess themselves the only true faithful orthodox Ministers of Jesus Christ, (yea the holiest and devoutest Zealots of all others) now make it their chiefest business, their greatest glory, praise, the argument of their ferventest zeal and devotion by preaching, writing, disputing, not to exhort, provoke, encourage, invite, compel their people to, but to debort, deter, sequester, debar their Parishioners & others from the Lords Table, and their holy Communion with Christ and one another in this Ordinance, for whole months, yea years together; (l) advising them to abstain, fly from it, as a most certain deadly poison & damnation to their souls; and instead of discharging their Pastoral duties in excommunicating all such who prophanelly neglected to repair to it, seclude, excommunicate themselves, and all their Parishioners from it (though they earnestly importune them to be admitted to it) month after month, year after year, against all Lawes of God and Man; and by most absurd, unchristian, unreasonable whimsical conceits, and perversions of Scriptures, endeavour to justify in Presse and Pulpit this their most sacrilegious, unchristian, impious, Papal, Antichristian practice before all the world; (m) censuring all others as professed Enemies to Reformation, Christs Covenant and Kingdom, Prophane, Licentious Libertins, Erastian Hereticks; Men of loose Principles, void of piety, devotion, holinesse, &c. who either concurre not

(l) Mr. Rutherford's Divine Right of Church Gov. p. 252, 253, 254, &c. A Brotherly and Friendly Censure, p. 5, 6. Mr. Drake, p. 179, 180. Mr. Coll. and others.

(m) An Antidote against 4. Dangerous Questions. A Brotherly and Friendly Censure Mr. Drake his Boundary to the Holy Mount. Mr. Collings, Mr. Saunders, and others.

with

with, or publicly oppose them in these their irreligious Innovations, and tyrannous usurpations, diametrically contrary to the Doctrine, Practice of all former Christian Bishops, Pastors, Ministers, Churches, from the Apostles dayes till this day. The Lord now convince, rebuke, humble them for these their scandalous Practices, Publications, and reclame them for the future, for their poor oppressed peoples spiritual welfare, and our Churches future peace and settlement in these distracted times.

6ly. *Bishop Jewel*, and *Thomas Beacon*, in their fore-cited passages, charge these particulars on the Church and Clergy of *Rome*, as antichristian Papal Practices, Innovations, Errors, Crimes, contrary to the institution, doctrine, Practice of Christ, his Apostles, the Primitive Church, Fathers, Christians, and of all reformed Protestant Churches, Ministers; in which most of our Anabaptistical and Independent Ministers, yea many Presbyterians now imitate, equal, and farre exceed them.

1. *That the Custom of the Popes Church and Bishop Clergy is, usually to administer the Lords Supper to the People, but once or twice a year, by which means the commandment of Christ is broken, the Sacrament of Christ neglected, the death of Christ not so earnestly remembred, the people become unthankfull, dissolute in life, vice increaseth, virtue decreaseth.* But how many Ministers now amongst us, not only neglect, but peremptorily refuse to administer, the Sacrament to their Parishioners & people, so oft as once or twice every year at certain times, but not so much as once in two, three, or four yeares space, or more, together? whereby all the forementioned sins and evils are more multiplied amongst us of late years, than formerly in times of Poperie: Herein therefore they are more inexcusable and blame-worthy than the Papists, whom they exceed in this exorbitancy.

2ly, *That*

2ly, *That the Pope and Popish Priests made the peoples negligence and undevotion in not resorting daily and frequently to the Lords Supper, the rule of Christs religion, and Ground-work of their private Masses. And instead of controuling, rebuking the people for not repairing constantly and daily to this Sacrament, they suffered them to persevere and perish in this their negligence; yea increased their negligence, and discouraged them from the holy Communion: whereas, Were it a matter of Tithes or other payments, they should be called upon, and not suffered in any wise to be negligent, neither should their negligence stand for excuse. And do not our Anabaptistical, Independent Ministers, crept into many Parish Churches, and some Presbyterians likewise, make the peoples negligence, ignorance, unpreparednesse, undevotion, the very Ground-work of their casting off and discontinuing all publike Communion in their Churches, there formerly celebrated every Month, or quarterly at least, and to set up private Communion in their Conventicles and private Meetings to some few selected Profelites like so many private Masses; yea, instead of exciting their Parishioners to the frequent constant receiving the Lords Supper, and reprehending them for their undevotion, backwardnesse in resorting to it, do they not foster, encourage them in their Non-approaches thereunto; nay use all possible strained Arguments to dissuade, deter, debar them from the least accessse unto it; though strict and diligent in calling on them for their own Tithes, dues, wherein no negligence or plea must be admitted? O then do they not fully imitate, equal, yea exceed the Popes and Popish Priests herein, (who force all to communicate once a year at least, under pain of Excommunication) under pretext of avoiding Popery and prophane-nesse? The Lord set this home upon their Spirits, that they may reform it without delay.*

3ly, *That the Popes and Popish Priests debarred the*  
*peo-*



people from reading the Scriptures, &c. upon this ground, that they be Dogs and Swine, and therefore should not such precious stones be laid before them. And do not many of our Ministers, upon this very Ground debar all their people from the Lords Supper, and justifie it in (a) (a) Mr. Droke, Print and Pulpit, from Mat. 7. 6. Give not that which is holy to Dogs, nor cast ye your Pearls before Swine, lest they trample them under their feet, and rent you? Which was certainly never intended of the Sacrament of the Lords Supper (not then instituted) nor of such who earnestly desire frequently to receive this Pearl, this holy thing, and are ready to rent their Ministers for not delivering it unto them, whereas they would highly love, honour them, did they constantly give it to them, as they ought by Christs injunction, and the Primitive Fathers practice; But rather of heavenly admonitions, reprehensions, Instructions given to excommunicated, obstinate Sinners, who would be more exasperated than reformed by them, as I have (b) elsewhere proved at large, and (c) others very lately. And are they not then direct Popes, Papists herein, fighting with their Arguments against their own People, and Christs own sacred Communion?

And here let me inform these Censorious Ministers, who term and deem all those baptized Christians, whom they judge unregenerate, Dogs, and Swine; that these are no Scripture, Gospel or Christian terms, or Epethites becomming their Lips or Pens, but meer Anzi-Scripture, ungospel, unchristian Reproaches, Revilings unbecoming their ministerial Function, and Profession of Christianity, diametrically contrary to Gods, Christs, the Holy Ghosts, the Prophets and Apostles language in holy Writ: Which in the Old Testament stiled all the circumcised Israelites, and seed of Abraham, joyned unto him by external federal Covenant and profession, though for the most part really void of saving Grace, and inward spirituall holiness,

F

Holy

(b) A Vindication of 4 Serious Questions p. 38, 39. Four Serious Questions, p. 3.

(c) Mr. Hum-veys Second Vindication of Free Admission to the Lords Supper, Sect. 12. p. 71. &c.

(d) *Exod. 22. (d) Holy men: A Kingdom of Priests, and an holy*  
*31. c. 19 6. Le- Nation, a peculiar people: an holy people unto the Lord*  
*vit. 11. 44. c. 19 thy God, a chosen special people unto himself above all the*  
*2. c. 20 7. Num. Nations which are upon the face of the earth; the holy*  
*15. 40. c. 16 3. seed: the holy people, the redeemed ones, (e) Gods people,*  
*Deutr. 7. 6. c. the Lords people, the Lords portion and inheritance: his*  
*14. 2. 21. c. 26. own people, the sheep of his pasture; the people of the*  
*19. c. 28 9. Lord of Hosts; and that not only when they kept them-*  
*Ezra 8. 28. c. selves pure from Idolatry, false worship, & other wickednes,*  
*9. 2. 1/3. 6. 13. but even when they were polluted with idolatry, false wor-*  
*c. 62. 12. D. in. ship, all manner of pollutions, impieties, & plagued by God,*  
*(e) *Exod. 3. 7. punished and carried away captive for their sins, as the**  
*19. c. 6. 7. c. 7. marginal Texts, with sundry others testify. So all their*  
*4. c. 33. 15. 16. Priests, Levites, Cities, (especially Jerusalem) are stiled*  
*Levit. 20. 26 c. holy, most holy to the Lord, the holy Court, though many of*  
*26. 12. Deut. 9. them were polluted, prophaned, defiled with all kind of*  
*29. c. 10. 15. wickedness and idolatry, *Exod. 30. 29. Levit. 11. 44.**  
*c. 29. 13. c. 32. *Sam. 7. 7. 11. c. 21. 6. 7, 8. Isa. 52. 1. c. 64. 10. c. 1. 21. Neh. 11.**  
*9. 43. 1 Sam. 2. c. 21. 6. 7, 8. Isa. 52. 1. c. 64. 10. c. 1. 21. Neh. 11.*  
*24. c. 12. 22. 2. 1. 18. Dan. 9. 24. Mat. 4. 5. and other Scriptures.*  
*Sam. 7. 7. 11. Thus all the converted Jews and Gentiles under the Gos-*  
*23, 24. 1 Kings pel, externally professing, embracing the faith of Christ,*  
*8. 16. 36. 10 52. and baptized into Christ, are stiled Gods people, my peo-*  
*c. 14. 7. 2 Kings ple, by God himself in the Old Testament; Ps. 110. 3.*  
*11. 17 1 Chron. Hos. 2. 23. Zech. 13. 9. and likewise in the New,*  
*17. 21, 22. c. 29 Rom. 9. 25. Holy, Holy Brethren, Saints, Saints by*  
*17, 18. 2 Chro. calling; a holy Generation, a Royal Priesthood, a peculi-*  
*6. 6. 24 39. c. ar people; 1 Cor. 7. 14. 1 Thes. 5. 27. Hebr. 3. 1.*  
*23. 16. Psal. 38 Hos. 2. 23. Zech. 13. 9. and likewise in the New,*  
*9. Psal. 29 11. Rom. 9. 25. Holy, Holy Brethren, Saints, Saints by*  
*Pf. 47 9. Pf. 50 calling; a holy Generation, a Royal Priesthood, a peculi-*  
*7. Pf. 68 7. 22. ar people; 1 Cor. 7. 14. 1 Thes. 5. 27. Hebr. 3. 1.*  
*Pf. 77. 15. 20. 1 Pet. 2. 5. 9. Rom. 1. 2. 1 Cor. 1. 2. 2 Cor. 1. 1. c.*  
*Pf. 78. 1. 20. 52 1 Pet. 2. 5. 9. Rom. 1. 2. 1 Cor. 1. 2. 2 Cor. 1. 1. c.*  
*62. 71. Pf. 79. 13. 13. Eph. 1. 1. 15. c. 6. 18. Col. 1. 2. 26. Philem. 5.*  
*13. Pf. 81. 11, yea they are said to be in Christ as branches in the*  
*13. Pf. 85. 2. vine, Iohn 15. 1. to 9. sanctified with the blood of*  
*Pf. 94. 5. Pf. 95. the Covenant, Heb. 10. 29. To be redeemed by Christ,*  
*7. 15. Pf. 100. 3. Pf. 106. 4. 40. 2 Pet. 2. 1. yea reputed Members of the visible Chr-*  
*Pf. 111. 6. 9. Pf. 135. 12. Pf. 148. 14. Isay 1. 3, 4. c. 3. 12. c. 5. 13. 25. c. 40. 1, 2. c. 58. 1. Jer. 2. 11,*  
*12. 31, 32. c. 5. 26. 31. Ezech. 13. 9. 19. Dan. 9. 20. Hos. 4. 6. 8. 12. Joel 3. 3. Amos*  
*7. 8. 15. c. 9. 13. Obad. 13. Mich. 2. 4, 8, 9. c. 3. 3. 8. c. 6. 2, 3, 5. Zeph. 2. 9,*  
*10. Zech. 8. 7, 8,*

ches of God, and of the Saints, though the major part of them be not really sanctified, & defiled with manifold sins, 1 Cor. 1. 2. c. 14. 17. to 34. c. 14. 23. 33. Acts 20. 28, 29, 30. 1 Thess. 1. 1. c. 5. 14. 2 Thess. 1. 1. c. 3. 6. to 16. Rev. 2. 4, 5. 14, 15. 20. c. 3. 1. &c. 4. 14, 15, 16, compared together, to omit many other like Texts. And such as these, even when they fall into scandalous sinnes, are to be restored with the spirit of meeknesse, and to be admonished as Christian BRETHREN, and not reputed Enemies, Dogs, or Swine, Gal. 6. 1, 2. 2 Thess. 3. 6. to 16. being still our Brethren in Christ, till either actually apostatized from the Profession of Christ, or actually cast out of the Church by excommunication for grosse scandalous Crimes, as the *New Testament* ever stiles them. Let them therefore henceforth beware how they stile any Christians, who frequent the publick Ordinances, and professe the faith of Christ externally as well as themselves, Dogs or Swine, or use them as such by secluding them from the Sacrament, though they joyn with them in all other sacred ordinances, as their *Christian Brethren*, and fellow Members of the Church of Christ.

4ly. That the Pope himself and his Cardinals doe scarcely communicate once in a year, but are as negligent and as undevout therein as the most part of the people, And are not many of our Ministers now more negligent and undevout herein, than the Pope himself and his Cardinals, or most part of the Popish people under them? in that they do scarcely communicate not only once in a year, but scarce in many years together in publike in their Churches? And that not out of bare negligence, as they, which is bad; but out of meer design, to debarre all their people from the Lords Supper likewise, lest they should participate with them at the Lords table, which is far more impious, detestable both to God and Man.

5ly, That the Pope and Popish Priests think that any



man, be he never so great a sinner may pray to God, and resort to other Ordinances; only they think a Sinner may not receive the Holy Communion. And is not this the very Doctrine, Opinion, thought of many of our Ministers now, who deny, debar their people the Lords Supper, and yet admit them freely to all other Ordinances of Prayer, Preaching, &c? Yet this must be no Popery, forlooth, in them, but new Evangelical light sent down from heaven of late into their hearts.

6ly, That Mr. *Harding* and the Popish Priests, write, professe, *That the feast of the Lords Supper is common, all are invited, but they only received to it those who are disposed and proved; that is, after they have been examined by, and made an Auricular Confession to their Priests, and been adjudged by them worthy to communicate.* But yet many of our Parish Priests and Ministers now, are far worse than these Popish Priests herein: For many of them (f) deny this Feast to be common; but peculiar only to the true regenerate Saints: they invite not all unto it, but such alone who have saving faith and grace within them; Yea, they invite not such of their Parishioners to this feast for whole years together; but deny them their portion in this heavenly banquet, for fear some unregenerate ones should thereby intrude into this feast together with them. Neither will others of them admit any to this feast, unlesse they, or their new Presbyteries (g) first examine them touching their lizes, faith, knowledge, Graces, visible worthiness, and adjudge them upon trial to be well disposed and provided to eat of this heavenly feast; for which they have neither precepts nor president in Scripture, but only from these Popish Priests, whose language, practice they imitate. And such as will not subject themselves to this their Tyranny (as Bishop *Jewel* terms it) must no wayes be admitted, but secluded from Christs Table by these Servants, though their Lord himself invites, commands them to resort thereto. Yea

(which

(f) Mr. *Rutherford*, *Discourse of the Right of Church-Gov.* p. 280. Dr. *Drakes Boundary*, Mr. *Collings Suspension*.

(g) Dr. *Drakes Boundary*, p. 113, 114, 115, &c. See Mr. *Humfries Rejoinder* to it, p. 159, 160, &c.

(which is a strain beyond all *Papish Tyranny* of this kind : ) Some Ministers have refused to try or examin those Parishioners who have freely offered to put themselves upon their strictest Inquisition and Scrutiny, or administer the Sacrament to them , or to those they every way thought fit, worthy to receive it, peremptorily denying it to them moneths after moneths, and year after year, ( though importuned by all Christian means to administer it ) upon this most unrighteous, untheological, unchristian ground, *That if they should admit them to the Sacrament, which was of right due unto them, then others of their unregenerate Parishioners would croud in amongst them, and claim it likewise as their due.* Thus the children must be kept from this their daily, monthly sacred bread, because the Dogs (as they prophanely term all other Christians at large ) should *(b) not so much as gather up any of the Crumbs that fall from the Lords Table.* Yea, most of our *Anabaptistical, and Independent Ministers*, who have got into our Parochial Cures, of purpose to enjoy the Glebes, Tithes, (though they disavow Parochial Congregations as unevangelical, and antichristian, which then in conscience they should not accept, for filthy Lucre sake alone, and willingly resign to others ) are so transcendently peccant and *super-tyrannical* herein, that they will upon no terms or intreaties whatsoever administer the Lords Supper to the best, the holiest Saints of God, whose graces they cannot but approve ( nor yet baptize their Infants for the most part ) unless they will first new-mould themselves into their *Anabaptistical Societies, or Independent Church-models*, the neglect or refusal whereof alone, (I know not by what warrant from Christ or his Apostles) they make a sufficient ground for ever to debarr them from this Sacrament, though never so worthy, so prepared otherwise, to receive it. \* *Hear, O Heavens ! Harken, O Earth, and blush, tremble at these monstrous Sacri-*

*(b) Mat. 15.  
27.*

*\* Isay 1. 2.*

\* Extrav. de  
Concessione  
Præbendæ, &c.  
in Glossa, Reply  
to Harding, p.  
234.

legions Impieties, these super-transcendent Papal Tyrannies, and worse than Antichristian Exorbitances, which have rendred many who professe themselves the eminentest Protestant Ministers, and Saints of the highest Classis, more injurious, undevout, unrighteous, uncharitable, and tyrannical herein, than Popes (\* In illis que vult, est ei provatione voluntas, and that there is no other reason to be yielded of his doings, but only this, Quia ipse voluit, being now verified of them, as well as formerly of the pope) or Popish Shavelings. The serious consideration whereof should make them excrete these their Popish Exorbitances, and repent in dust and ashes for thew.

7ly, That Popish Priests from the Name and Nature of the Communion argue thus point-blank against both. It is called *Communio*: Ergo, it must be private: Ergo, it may be received of one alone, &c. And do not many of our Ministers now argue thus, or more absurdly than they? It is called *Communio*, because formerly received by all Christian Congregations together in Common: Ergo, It may, it must now be wisely discontinued and laid aside for sundry years together: Ergo, none but Saints and segregated Conventicles must receive it together in private; Ergo, none that are not of our private Church-way or Congregation must receive it from or with us: Ergo, neither the Parish Priests, nor any whole Parochial Congregations may or ought of right to receive it all together in the publick Church now, as they did heretofore,

8ly, That the Popish Priests (though they administer this Sacrament but commonly once a year to the people) yet deem it a Cruel injury, a thing contrary to the examples and godly Ordinances of the Primitive Church, to deny the Lords Supper to private persons on their death or sick beds who desire it. And therefore would rather deliver it alone to the sick person, without the Priests communicating with him, contrary to the nature and institution



stitution of the Communion, than suffer the party to die in discomfort, and be swallowed up in despair without it. But many of our Ministers are now so cruel, and hard-hearted to their Parishioners, that they will upon no terms or intreaties, daily frequently, or yet at all deliver the Communion publicly to them in the Church in their healths, that so they might not stand so much in need of it in their sickness, as (i) Bishop Jewel adviseth (to prevent this Popish Mischief) and the Primitive Christians, Fathers practised: Neither will they administer or send it privately to them at their deaths, as the Primitive Fathers did, even to excommunicate persons on their death-beds, to comfort their hearts, strengthen their faiths, and keep their souls from sinking in despair. In this therefore they are more uncharitable, injurious, tyrannical, than the very rigidest Popish Priests and Popes unto their People.

(i) Reply to Harding, p. 24. 100.

gely, That (k) the Popes and Popish Priests having discontinued the daily Communion of the Lords Supper with the people, have instead thereof set up Private Masses, wherein the people stand by only as Gazers, and Spectators onely of the Priests eating and drinking; but yet must not eat, drink, or communicate with them at the Altar or Lords Table, they neither calling them thereto by words or gestures, nor having any preparation for them if called: making them believe the hearing and seeing of what they do is sufficient: whereby they increase the Negligence of the people, and discourage them from the Holy Communion. Which Practice, though meerly Popish and Antichristian; (l) contrary to the precept and practice of Christ and his Apostles, the Custom, Doctrine, Canons of the Primitive Fathers, Churches; the (m) Confessions, Articles of all forein Churches, and of the (n) Church of England, professedly condemned, declaimed against by the Exhortation prescribed in the Book of Common Prayer, ratified by sundry Acts of our Protestant Parliaments, by

(k) Bishop Jewels Reply to Harding, p. 12, 13, 18. & Defence of the apology, p. 226.

(l) Bish. Jewel ibid. p. 3. to 12. 279, 280, 281. 365, 366.

(m) Harmony of Confessions, sect. 12. 14.

(n) Artic. 25.

Bi-

Bishop Jewel, and all former Protestant orthodox Writers; Yet Dr. Drake in his *Antiquaries*; Preface, & p. 6. and his *Boundary to the holy Mount*, p. 160, 161, &c. herein plays the down-right Pope & Popish Priest, not only in Imitating, but thus justifying, pleading for this Practice, as fit to be introduced in all our Protestant Churches. *Scandalous Persons, yea Heathens may be present at the Lords Supper, and all Sacramental actions, and that with a great deal of profit. The fruit of the visible and audible Word may here be attained by bare presence, &c. But they must not be admitted to, but debarred from the participation of the Sacramental Bread and Wine.* Mark his reason. *By presence, benefit may be gained; but the Danger of eating and drinking unworthily cannot be incurred without actual receiving.* A better solidier Argument for *Private Popish Masses*, if true, than any produced by Mr. Harding, Bellarmine, or any Romish Pope or Priest. In which passage he proclaims open war, against the (o) *Institution, Practice, Doe this, &c. of our Saviour*; who instituted this Sacrament, not to be Gazed upon, but eaten and drunken by all present, admitted no bare Spectators, but Gave it to ALL his Disciples: Yea he therein bids defiance to the Holy Ghost and St. Paul himself, 1 Cor. 10. 2, 3, 4, 16, 17. c. 11. 22. to 34: to the (p) *Ite Missa est, Qui non communicat det locum, Custom, Doctrine of the whole Primitive Church, Fathers, Christians*, as Bishop Jewel will at large instruct him; and more particularly to the 25 Article of the Church of England. *The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.* And this Exhortation, Resolution in our English Liturgy. *Whereas you offend God so sore in refusing his holy Banquet, I admonish, exhort, and beseech you, that unto this unkindnesse you wilt not adde any more. Which thing you shall do (let this Doctor and others mark it well) if ye stand by*

(o) Mat. 26.  
26, 27. Mar.  
14. 22, 23.  
1 Cor. 11.  
23, &c.

(p) Gregor.  
dial. l. 2. c. 23.  
Bishop Jewels  
Reply to Harding, p. 365.  
Mr. Fox Aets  
and Monu-  
ments, Vol. 3.  
p. 1, 2.

by as Gazers, and lookers on those that do communicate, and be not partakers of the same your self; this makes the fault much greater, and is a further contempt, having the Mysteries of Christ in derision. Is it not said, Take ye and eat, Take and drink ye all of this? With what face then will ye hear these words? Will not this be a neglecting, despising and mocking the Testament of Jesus Christ, &c? Wherewith other *\* Protestant Churches* in their very confessions accord; And St. Chrysostom long before them, ad Ephe- *\* Heretics of Confessions, sect. 14.* *for, Hom. 3. Whosoever standeth by, refusing to communicate, is wicked and shameless, and unworthy to be partaker of the Prayers. Thou wilt say I am unworthy to be partaker of Christs Mysteries; thou art then unworthy to be partaker of the Prayers. Thou maist no more stand here, than one of the Catechumeni, or Novices, that was never Christened. Thus, Dum stulti vitia vitant in contraria currunt: This New Doctor will on no means admit ignorant, scandalous, or unregenerate Christians to receive the Sacrament; for fear they should eat and drink their own damnation: but yet defines, they may be present at it, and all the Sacramental actions, without receiving; and that too with a great deal of Profit; What, I pray? To make their fault much greater, to commit a further contempt, than if they unworthily received them; by having the Mysteries of Christ in derision, and neglecting, despising and mocking the Testament of Jesus Christ; as our whole Church resolves, against this his Popish Whimsy, contradictory to it self: For if they may see and hear the Sacramental actions and administrations worthily, and with a great deal of profit; no doubt they may also receive it with much more profit and comfort too: and it will Norplus this grand Rabbi to resolve us, how any can be a fit, a worthy, a profitable Auditor and Spectator of this Sacrament; and yet an unfit, unworthy, unprofitable, yea damned Receiver. Let him therefore not disown, re-*



(q) In my 12. Queries. My Vindication of a Serious Question; And Suspension suspended.

tract this his Popish Dotage, Contradiction, Absurdity; to which he is driven, to avoid the dint of my (q) former Arguments, against his absurd new-found Suspension and excommunication of men, by way of Church-censure for notorious Scandals, only from the actual reception of the Lords Supper; but not from being Spectators at it, and freely admitting them as unexcommunicate true Churchmembers to all other Ordinances, without the least seclusion from them: For which Mr. John Hamsfrey hath since sufficiently schooled him, in his Rejoinder to his Boundary.

10ly, That the Popish Priests having abolished daily, weekly, frequent Communions together with their people in the Church, who ought to receive the Sacrament, and remember the death, Passion of our Saviour, as often as the Priests themselves, do yet (to keep a perpetual remembrance of Christs death) oblige themselves to say Private Masses daily, communicate alone without the people, and offer up Christ daily in sacrifice to his Father; wherein appeareth their wanton folly, that they may do, and are commanded to do, they will not do; but that they cannot do, that they will needs do. And is not this the wanton folly of our Anti-Communion Ministers now? That they may lawfully, and are commanded to do, (to administer the Communion frequently, constantly to all their people) they will by no

(r) Dr. Drakes Boundary. Mr. Collings in his Suspension.

(s) Primum ligant, deinde causas in eos querunt. Cyril. in Johan. 1. 12. c. 45: Iust.

Iydjford Law: Jewels Reply to Harding, p. 358

means do, but argue, plead, preach, (r) write against it: But that themselves confesse they cannot, nor ought to do, that they will needs do, in despite of God and Men, even Pope-like, (s) without any articles, hearing, conviction, and before any judicial Suspension, Excommunication, by any Classis or Ecclesiastical Judicature, against all or any of their Parishioners, excommunicate, and keep back all, or the Major part of their Parishioners from the holy Communion for sundry months, years together, by their own lawlesse, Arbitrary, Tyrannical usurpations, without any lawfull Authority.

Authority from God or Man; and will neither receive it alone themselves, as the Popish Priests do, nor suffer their people to receive it with them, to keep a perpetual remembrance of Christs death; thereby incurring that Censure of Tertullian, *de Resurrectione carnis*, *Haeretici ex conscientia infirmitatis suae nihil unquam trahant ordinari*; yea that just Wo and Censure denounced by our Saviour, Mat. 23. 11. Luke 11. 52. *Woe unto you Scribes and Pharises, Hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering to go in: or, them that were entering in, ye hindered and forbid; as Luke renders it.* The Lord give them now Grace to discern and reform this their perverse, Pharisaeical Pride, Hypocrisie, and Tyranny, yea Enmity against the Memorial of our Saviours passion: for it deserves no milder Titles, being such in reality.

11. That the Popish Priests require a more extraordinary, transcendent holiness, worthiness, examination, confession of sins, preparation, and qualification in such Christians as they admit to the Lords Supper, than they exact from them in their approaches to God in any other holy Ordinances and Duties of his worship, (be it Prayer, hearing, or reading of Gods word, Fasting, Thanksgiving, singing of Psalms, Baptism, and the like;) And that upon this conceit, (t) that it is more sacred and divine, than any other Ordinance whatsoever. For there it is, *Hoc est Corpus meum*; where we eat and drink (say they) the very Body and Blood of Christ it self, and so converse more immediately with Christ and God himself, than in any other Ordinance. Which ridiculous Popish dream of Transubstantiation, as it (u) ushered in their elevation, Adoration of the Sacrament, prostration, kneeling, bowing to it and their Altars, with other

(1) Mr. Harding against Jewels: See his Defence of the Apology, p. 263 264. *Missale Romanum*, Pontificale Romanum, *Horæ Beate Mariæ*, *Lectio his* *Catechism*, *Bel-larmine*, *De Veneratione Eucharistie*. Bishop Jewels

Reply to Harding, p. 283, 284. Amelius Bellarmine. *Enervatus*, Tom. 3. l. 4. c. 8.

(u) Bish. Jewels Reply to Harding, p. 282, 283, 284. 305, 306. 453. Bishop Morton against Masse-Ceremonies.

various *Papal Superstitions and Idolatries*; so it first introduced this *Suspension, Excommunication of Christians from the Lords Table* only ( now so eagerly contested for by *Anabaptists, Independents, and over-rigid Presbyterians*) though freely admitted to all other Ordinances of Gods publike worship; and that extraordinary, transcendent, special Worthinesse, Holinesse, Self-examination, Preparation, Fittnesse, which they appropriate to this Ordinance alone, to make men worthy Receivers, yet never presse upon them to make them worthy *Petitioners, Hearers, Readers, Thanksgiving, Meditators*; introduced first by Popish Priests after *Transubstantiation*, as an appendent, or consequent of it; but not known, practised in Christs Church before, in the primitive purest times ( as the promises evidence ) when they received the Lords Supper every day when they met together to pray, or hear the word. Which as it hath bred a strange Schism between the Sacrament and Ordinances of God themselves, as if the Lords Supper were far holier, and Christ more really, immediately, and in another manner present therein, than he is in Baptism, Prayer, or the Word preached; when as in truth, Gods Sacraments, Ordinances are all of equal holinesse, and God the Father, Sonne and holy Ghost equally present with us, and as immediately conversed with by us in them all, as in the Lords Supper; as is undeniably evident, by Eccles. 5. 1, 2. 1 Cor. 10. 2, 3, 4. Mat. 28. 19, 20. Acts 10. 33. 44. 47. Iohn 6. 29. to 66. compared with 2 Chr. 6. 19. to 42. Ps. 16. 11. Ps. 27. 4, 8. Ps. 17. 5. Ps. 65. 4. Ps. 84. Ps. 95. 2. Psal. 100. 1, 2, 4. Ps. 105. 4. Ps. 132. 14. Ps. 140. 13. Isay 26. 8, 9. c. 6. 3, 5. c. 64. 1. 5. Jer. 30. 21. Mat. 7. 6. 1 Cor. 9. 13. 2 Tim. 3. 15. Rom. 6. 3, 4, 5. c. 1. 16, 17. Gal. 3. 1, 2. 27, 28. By these passages of the Fathers, cited by (x) Bishop Jewel against Harding, who charged him with too *Grosse an Error, in making the presence of Christ in*

(x) Defence of  
the Apology of  
the Church of  
England, ch.  
14. divis. 2.  
p. 260, 261.  
264.



*Baptism, like to his presence in the Supper.* (y) Saint Augustine saith, *Habes Christum in presenti per Baptismatis Sacramentum*: Thou hast Christ in the time present by the Sacrament of Baptism. (z) St. Chrysostom saith, *In the Sacrament of Baptism, we are made flesh of Christs flesh, and bone of his bones.* (a) Saint Bernard saith, (of Baptism) *Liue mur sanguine ejus*; Let us be washed with his blood. (b) Leo saith, *Thou art washed in the blood of Christ when thou art baptized in his death.* By these few, (writes Jewel) it may appear, That Christ is present at the Sacrament of Baptism, even as he is present at the holy Supper, unlesse ye will say, *We may be made Flesh of Christs flesh, and be washed in his blood, and be partakers of him, and have him present without his Presence: Therefore Chrysostom when he hath spoken vehemently of the Sacrament of the Supper, he concludeth thus; Sic et in Baptismo; Even so it is also in the Sacrament of Baptism. The Body of Christ is likewise present in them both. And for that cause* (c) Beda saith, *Nulli est aliquatenus ambigendum, tunc unumquemque fidelium Corporis Sanguinisq; Dominici participem fieri, quando in Baptismate Membrum Christi efficitur.* No man may doubt, but every faithfull man is then made partaker of the Body and Blood of Christ, when in Baptism he is made the Member of Christ. And whereas Mr. (d) Harding and others advanced the Dignity of the Lords Supper, above Baptism and the Word, and seclude those from it, whom they admit to the other, upon this Ground; *That those who eat and drink the Lords Supper unworthily, eat and drink judgement to themselves, not discerning the Lords body: Thereto Bishop Jewel replies, St. (e) Ierom saith, Dum Sacramenta violentur, ipse cujus Sacramenta sunt, violatur.* When the Sacraments be misused, God himself, whose Sacraments they be, is misused. And St. Augustine saith, *Qui indigne accipit Baptisma, Iudicium accipit, non Salutem;*

Who so receiveth Baptism unworthily, *receiveth Judgement, (or Damnation) not Salvation*; as well as he who receives the Lords Supper unworthily. Yea, Christ himself when he sent forth his Disciples to preach and baptize, Mar. 16. 15, 16. said unto them, *Go ye into all the world, preach the Gospel to every Creature: He that believeth (the Gospel preached) and is baptized, shall be saved; he that believeth not shall be damned*: To which he superaddes Mat. 20. 14, 15. c. 11. 20. to 25. Mar. 6. 11. And *whosoever will not receive you, nor hear your words, when ye depart out of that house or City, shake off the dust of your feet; Verily I say unto you, it shall be more tolerable for the Land of Sodom and Gomorrah in the day of judgement, than for that City.* 2 Cor. 2. 15, 16. *For we are unto God a sweet savour of Christ (in preaching the Word as well as administering the Sacraments) in them that are saved, as in them that perish*: To the one we are the savour of death unto death; and to the other we are the savour of life unto life. By which it is apparent, that there is as much danger, judgement, damnation incurred by every man by his unworthy receiving of Baptism, and unprofitable hearing and contemning the Word preached, as by his unworthy receiving the Lords Supper; as also by his *unworthy praying, which is an abomination unto the Lord, and turned into sinne*, Psal. 109. 7. Prov. 28. 9. Isa. 66. 3. Upon which account all unregenerate, ignorant, impenitent, scandalous persons should be totally secluded from Baptism, preaching, hearing of the Word and Prayer, as well as the Lords Supper by our Ministers. So this Erroneous Popish opinion (refuted at large by Dr. Ames, in his *Bellarminus Enervatus*, Tom. 3. l. 1. c. 4. *De Sacramentorum Comparatione*) hath severed the ordinary daily use of the Lords Supper used in the Primitive times, from the ordinary publike Prayers, and preaching the Word; which it alwaies accompanied in the best

best and purest times; and ingendred a world of unnecessary, unchristian Controversies, Schisms, Sects in the Church of God, especially in our own, of later times. And therefore ought now to be duely considered, reformed, exploded, as well as that Monster of *Transubstantiation*, which originally introduced these fond superstitious *Popish Errors*, that now so much intoxicate the brains, perplex the consciences both of Protestant Ministers and People, and are like to prove our Churches ruine. The *Church of England* in her 13 *Article*, with our Protestant *Writers, Divines*, doe all Generally condemn the Popish doctrine of *Merit of Congruity*; Yet most of them now really embrace, justify, preach, teach, print it, in their extraordinary Preparations for the Lords Supper. They all generally now teach and exact, a *visible, or real worthinesse*, as absolutely necessary for every Communicant; Without which, he must in no wise approach to the Lords Supper, for then it will certainly prove meer poyson to him, and he shall only eat and drink thereat his own damnation. But if he be so really, so visibly worthy and prepared, as they prescribe and require him to be, then he may certainly assure himself, that God will accompany this ordinance with his special presence, Grace, blessing, so as he shall assuredly reap much Grace, excrease confirmation of his Faith, Joy, Peace, Assurance, and all other Graces by it. Whether this be not the Popish Schoolmens meriting Grace of Congruity; and tying of Gods Grace, Spirit, to our Worthinesse, Merits, Preparations, for our own inherent Worthinesse and Preparation sake, let all judicious Protestants resolve? Verily, when I seriously ponder that Memorable Passage of *Martin Luther* in his Greater Catechism, (i) That this Sacrament was not instituted for those that are worthy, and purely cleansed from their sins, but clean contrary, even for miserable and wretched sinners, sensible of nothing but their own unworthinesse, Therefore let such a one say;  
Lord,

(f) See Bishop Jewels Reply to Harding, p. 283, 284, &c.

(g) Dr. Drake his Boundary, Mr. Collings.

Mr. Rogers, Of Preparation to the Sacrament. The Practice of Piety, touching Preparation for the Sacrament. Antidote against 4. Questions.

(b) Bonavent. in 3. Sent. dist. 4. art. 2. qu. 2. and others thereon.

Summa Angelica, Tit. Meritum.

(i) Concordia Lutherana, p. 242. to 252.



Nota.

Lord, I would very willingly be worthy of this Supper ; but yet I come unto it, induced by no worthines of mine own, but trusting on thy Word alone, because thou hast commanded me to come, &c. For the Sacrament is not to be looked on as an hurtfull thing, from which we should run with both our feet, but as a saving and wholesome Medicin, which may heal thy diseases, and give life both to thy Soul and Body. Why then do we so shun it, as if it were a Poison, which being received would bring present death unto us ? Yea, but some may say, I am not so sensible of my sins and unworthinesse as I should be. To such as are in this condition I can give no better advice, than to look into their own hearts, and to see whether they be not flesh and blood, and may not say with Paul, Rom. 7. I know that in me, that is, in my flesh, dwelleth no thing that is good. In summe, by how much lesse sensible thou art of thy sins and defects, the more reasons thou hast of comming, and frequent seeking Help and Physick And when I consider these Passages in the Practice of Piety ; ( so much approved by all our Divines, and pious Christians ) concerning the due manner of Practising Piety in receiving the Holy Supper of the Lord, ( k ) That no man living is of himself worthy to be a Guest at so holy a Banquet. The Rules there prescribed, How to consider and perceive our own unworthinesse, by examining our lives according to Gods Commandement : With these ensuing Meditations prescribed to every Communicant to ponder, both before and at this Sacrament, ( l ) Ponder then, with what face darest thou offer to touch so holy a body, with such defiled hands ; Or to drink such precious blood, with so lewd and lying mouths ; Or to lodge so blessed a Guest, in so unclean a Stable : For if the ( m ) 1 Sam. 6. ( m ) Bethshemites were slain for but looking irreverently to the Ark of the Old Testament ; what judgement must thou justly expect, who with such impure eyes and heart, art come to see and receive the Ark of the New Te-

(k) Edit. 31.  
p. 402. 435.

(l) Page 451,  
452, 453.

(m) 1 Sam. 6.  
19.

Testament, in which (n) dwelleth all the fullnesse of (n) Col. 2. 39. the Godhead bodily? &c. If John Baptist (the holiest man that was born of a woman) thought himself (o) unworthy to bear his shoes; O Lord, how unworthy is such a prophane wretch as thou art, to eat his flesh, and to drink his precious blood? If the blessed Apostle St. Peter, seeing but a glimpse of Christs almighty power, thought himself (p) unworthy to stand in the same boat with him; How unworthy art thou to sit with Christ at the same Table, where thou maist behold the infinitenesse of his Grace and Mercy displayed? If the (q) Centurion thought that the roof of his House was not worthy to harbour so divine a Guest; What room can there be fit under thy Ribbs for Christs Holinesse to dwell in? If the (r) blood-issued sick woman feared to touch the hem of his garment; How shouldest thou tremble to eat his flesh, and to drink his All-healing blood. Yet if thou comest humbly in Faith, Repentance and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid to thy charge, and this Sacrament shall seal unto thy Soul, that all thy sins and the judgements due unto them, are fully pardoned, and clean washed away by the blood of Christ. For this Sacrament was not ordained for them who were perfect, (or worthy) but to help penitent sinners unto perfection. Christ (s) came not to call the righteous, but sinners to repentance. And he saith, The whole need not a Physician, but they that are sick. These hath Christ called, and when they came, them he ever helped; witness the whole Gospel, which testifieth, that not one sinner who came to Christ for Mercy, went ever away without his errand. Bath thou likewise thy sick soul in this Fountain of Christs blood; and doubtlesse, according to his promise, Zech. 13. 1. thou shalt be healed of all thy finnes and uncleannesse. Not Sinners therefore, but those who are unwilling to repent of their finnes, are

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de-

(o) Mat. 3. 11.  
(p) Luke 9. 8.  
(q) Mat. 9. 8.  
(r) Mat. 9. 20.  
(s) Mat. 9. 12;  
13. c. 11. 28.

- 1) *Ibid.* p. 458 debarred from this Sacrament, &c. (t) I am in a word a  
 (u) carnal creature, whose very soul is sear'd under sin;  
 (u) *Rom.* 7. 14 a wretched man compassed about with a body of death;  
 24.  
 (x) *Mat.* 9. 13. Yet, Lord, seeing thou (x) callest, here I come; and see-  
 c 11. 28. c. 22. ing thou callest sinners, I have thrust my self in among  
 1. &c. the rest; and seeing thou callest All, with their heavi-  
 est loades, I see no reason why I should stay behind.  
 O Lord, I am sick, and whether should I go but unto thee,  
 the Physician of my Soul? Thou hast cured many, but  
 never didst thou meet with a more miserable Patient, &c.  
 And why should I doubt of thy Good will, &c? With  
 this further passage, (y) But then thou wilt say, It  
 were safer to abstain from coming to the holy Communi-  
 (y) *Ibid.* p. 408. on, than to resort unto it. Not so; For God hath (\*)  
 (x) *Num.* 9. 11. threatened, to punish the wilfull neglect of his Sacraments  
*Heb.* 2. 9. *Mat.* 22. with eternal damnation. And it is the commandment  
 of Christ, (c) Take, eat, doe this in remembrance of  
 me; and he will have his Commandment under the  
 penalty of his Curse obeyed. And seeing this Sacra-  
 ment was the [a] greatest token of Christs love, which  
 he left at his end to his Friends, whom he loveth to the  
 end; therefore the neglect and contempt of this Sacra-  
 ment, must argue the (b) contempt and neglect of his  
 Love & Bloudshedding; than which no sin in Gods ac-  
 count can seem more haynous; Nothing hinders why  
 thou maist not come freely to the Lords Table; but  
 because thou wouldest rather want the love of God, then  
 leave thy filthy sins. O come then, but come a Guest pre-  
 [a] *John* 13. 1. pared for the Lords Table: Seeing they are [c] blef-  
 sed who are called to the Lambs Supper. And when  
 I further observe the several passages of like nature in  
 others of our Writers, touching this Sacrament; with  
 this Confession of our sinnes in our English Liturgy;  
 And this acknowledgement, We do not presume to come  
 unto this thy Table, O Lord, trusting in our own wor-  
 thinesse, but in thy great and manifold Mercies: We  
 are unworthy, O Lord, to gather up the crumbs un-  
 der



der thy Table, &c: even then when we approach unto this Supper; With those passages prescribed in the Exhortation before this Sacrament, *to be used by all our Ministers to their People when they see them negligent to come to the Holy Communion: When God calleth you, be not you ashamed to say, I will not come, &c?* I for my part am here present, and according to mine Office, I bid you in the Name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this Holy Communion, &c. I can no wayes approve the forementioned Doctrin and Opinion, of visible or real worthinesse (pre-required by our (e) New Doctors, as the only rule of their admitting men to this Sacrament) as Orthodox or solid, but reject it as *erronious, Popish, and meer merit of Congruity*; Disclaim that General received opinion, That there is another *sublimier Fittnesse, Holinesse, Examination, Preparation* required of all men in their addresses to this Sacrament, than to any other of Gods Ordinances; And cannot but conclude it a most damnable, impious, dangerous, unchristian practice, for any Ministers to dehort, debar, prohibit any of their uncommunicated Parishioners from it, who desire to receive it, whiles they freely admit them to all other Ordinances, since God himself both thus calls and commands them under pain of the highest sinne, contempt and damnation, to repair constantly to this Sacrament, as the chiefest medicine to cure, comfort, refresh their sin-sick, drooping, despairing Souls. And upon unpassionate serious, second thoughts of what is here premised, I doubt not they will all subscribe to my Opinion herin, though they may deem it a strange Novelty at first reading, and admit all freely to this Sacrament, as well as to other Ordinances.

[e] Dr. Drake  
his Boundary,  
Mr. Collings  
his Juridical  
Suspension.

[f] Apology of  
the Church of  
England, c. 12.

12ly. Our Reverend (f) Bishop Jewell, the Har-  
Divis. 3. Defence of the Apology, p. 228, 229, &c. Reply to Harding, p. 71, 72, 73,  
74, 75, &c. 82, 103, 109. Dr. Featlies Grand Sacrilege of the Church of Rome.

many of Confessions, sect. 14. with all Protestant Churches and Divines, justly chargeth the Church of Rome, and Romish Priests, with Grand Sacrilege, Church-robbery, wickedness, injury, impiety in the highest degree; for denying, prohibiting the Cup of the Lord to the Lay people in the administration of this Sacrament, contrary to Christs own institution and practice, the practice of the Primitive Church, Fathers, Christians, in former ages, & all other Christian Churches in the world, for certain reasons best known to themselves; and more especially

[g] In Tractatu contr. Hæresin communicandi Laicos sub utraque specie.

for this very reason (as (g) John Gerson, a principle member of the Council of Constance, privy to its secrets records) That if Lay-men should communicate under both kinds, as Priests, Dignitas Sacerdotis non esset super dignitatem Laicorum, The Dignity of Priests should not be above the dignity of Lay-men: Whence Gabriel Biel extolleth the dignity of the Priest above our Lady, and all other Saints, because he may communicate under both kinds, and they cannot. And so have they altered the Sacrament of equality and unity, and made it a Sacrament of difference, and dissention, as (h)

[h] Reply to Harding, p. 73.

Bishop Jewel truly observeth. Now I appeal to the Judgements, Consciences of all judicious Protestants, and (i) Pope Gelasius himself, who justly condemned this practice, as most wicked, injurious, impious Sacrilege in the Popes and Priests of Rome; whether it be not a farre greater, worser, execrabler Sacrilege for any of our Protestant English Ministers, contrary to our Saviours precept, president, the custom, doctrine, practice of the Apostles, Primitive Churches, Fathers, Christians, and all other Churches in the world; yea, to the Councils, Canons, Injunctions, Articles, Liturgies, Homilies, Writers of our English Church, and

[i] Gratien de Consecr. Dist. 2. &c.

[k] 1 E. 6. c. 1. 5, & 6. E. 6. c. 1. 1 Eliz. c. 2. 3. Jac. c. 4. 5.

(k) Statutes of our Realm, obstinately, wilfully to detain, not only the Sacred Cup, but Bread, and whole Lords Supper from all their Parishioners, for sundry Moneths, Years together, as no wayes due or belonging

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ging to them? And that onely upon no other real Ground but this alone, (l) to erect a new Ecclesiastical Jurisdiction in themselves and their intended Presbyteries, over the Lords Sacrament it self, and all their people; and to advance their own Sacerdotal or Presbyterial Dignity hereby above the Dignity of their ordinary Lay Parishioners; this New Papal Authority, Tyranny, Sacrilege, being never claimed, practiced by them before, but only since their late pretended divine right, and claim to their new Presbyterian Sovereign Authority, to examine all their Parishioners visible worthinesse, fitnessse, preparednesse to receive this Sacrament, before their actual admission therunto. Whereby they have now altered this blessed Sacrament of Equality & Unity, (to which all visible Members of every particular Congregation capable of Self-examination, have an equal right and common interest, as well as then selves, or their new Presbyteries, Triers, and ought to receive it together with them, as frequently as they shall receive it & made it a Sacrament of Difference, Dissention, division, separation, and no Communion at all; nor yet so much a Sacrament or Ordinance of Christ at all in many Churches, but only in Notion and Dispute, not actual publike Celebration, according to Christs command, (m) This doe in remembrance of me. They having now metamorphosed our Saviours precepts, Take ye, Eat ye, Drink ye ALL of this, in Remembrance of me: As OFT as ye eat this Bread, and drink this Cup, shew ye the Lords death till he come, into This doe not, Take ye not, Eat ye not, Drink ye not AT ALL in Remembrance of me. Never once (much lesse oft) eat this bread, nor drink this Cup, nor shew ye the Lords death thereby till he come. O my obstinate refractory Christian Brethren (if I may be now deemed worthy by you, to call you so) who are guilty of this practice; I advise you, beseech you, for the Honour of my blessed Saviour, and this his holy Sacrament; the Honour of

[ l ] See Dr. Drakes Boundary, My. Collings his Judicial Suspensions. The Divines of Syon College Considerations and Cautions, 1646. p. 5.

(m) Luke 22. 19, 1 Cor. 11. 24, 25, 26. Mat. 26. 26.



our Protestant Church and Religion; the Honour of your own Ministry and Function; the comfort, the Salvation, the edification of your own & your peoples Souls, now at last most seriously to consider this your *worse than Papal, Romish, impious Sacrilege, Impiety, Antichristian Pride, Usurpation, Tyranny, Rebellion against Christs positive Precepts*, ( for I can truly give it no other, better Terms than these ) with shame and confusion of Face, Heart, Spirit; and then be ( *n* ) *no more stiff-necked*; no longer *Popish, Romish*, in this and other forementioned particulars, as you have hitherto been: which render you more really *scandalous*, if not *impious*, than any you debarre from this Sacrament: And [ *o* ] *repute me not your Enemy*, nor a *Razler*; because I thus plainly, impartially *tell you the truth*, and have paralleld your late practices with Popes and Popish Priests exorbitances, Sacrileges; not minced your *Crimes* with diminutive termes, but set them forth by their proper Titles, in their Native Colours, that you might the better discern their horror, avoid their danger, and bee the more humbled for them before God and Men; but ( *p* ) *repute me your best, your truest, cordiallest Christian Friend*, ( *q* ) *for discovering these your Iniquities, and rebuking you sharply, that you may be found in the Faith*. ( *r* ) *Remember therefore whence you are fallen; repent and reform your late dangerous Errours*, and doe your *first workes*, by discharging your Pastorall duties to your people, in frequent, publike, common Celebrations of the Lords Supper, together with them, as your Ministerial and Parochial Functions, Christs Precepts, the Statutes, Edicts of our Church and Realm oblige you; And that upon this ensuing Consideration superadded to the Premises.

7ly, That

7ly, That (S) B<sup>th</sup>hop Jewell and the Fathers, Authors forecited by him, resolve; That one principall end of the holy Communion, is, to joyn and unite Christians together in Christian Communion, unity, amity, as being all fed together, and partakers of this one bread: That by their common open receiving of this holy communion frequently together, they do openly testifie and declare, that they are all one in Christ Jesus, and all one amongst themselves; That this is the principal means to joyn & keep them together; and to prevent Schisms, Divisions, Sects Contentions amongst Christians; It being impossible (as (t) S. Aug. writes) to conjoyn men together into any name of religion, be it true or false, unless they be joyned together with some bond of visible Signe or Sacraments, like confederated sworn Brethren. Hereupon the later Confession of\* Helvetia, cap. 12. writes thus of this Holy Supper, Moreover we are admonished, in the celebration of the Supper of the Lord to be mindfull of the body whereof we are made Members, and that therefore we be at Concord with all our Brethren, that we live holily, and not pollute our selves with wickedness and strange Religions, but persevering in the faith to the end of our life, give diligence to excell in holinesse of life. With which accords the Former Confession of Helvetia, in these words, Also the Lords Supper is as a badge unto us: for as one loaf, and one wine, are made of many grains and grapes; so we being the whole multitude of the faithful, are gathered together to be one bread and one body. By this we testifie in an outward profession, that we are redeemed by the blood of Christ, and made the members of Christ, to whom we give thanks, in whom we are Confederates, and do promise to perform mutual duties one towards another. The Confession of Saxony thus seconds them, God will have this publick receiving to be a Confession, whereby thou maist know what kind of Doctrine thou dost imbrace, and to what company thou dost joyn thy self. Also he will (hereby) that the members

(t) Reply. o  
Harding, p. 20.  
21. 93. 112.

Harmony of  
Confessions,

sect. 12, 13, 14,

15. articles of  
England 28.

Harmony of  
Confessions, sect.

14. August. de  
consensu Evan-

g. l. 13. c. 25.

(t) Contr. Pau-  
lum Mauch:

l. 19. c. 11,

\* Harmony of  
Confessions, p.  
306. 310.

\* *Ibid.* sect. 15.  
p. 360.

bers of the Church should have a Bond of mutual love among themselves. \* God would that these public Meetings should be witnesses of the Confession and severing of the Church of God from the Sects and Opinions of other Nations. John, assembled his flock at Ephesus, and taught the Gospel, and by the use of the Sacraments, the whole Company did declare that they embraced this Doctrine, and did invoke this God, who delivered the Gospel, and that they were separated from the worshippers of Diana, Jupiter, and other Idols. For God will be seen and have his Church heard in the world, and have it distinguished by many Publike Signs from other Nations. And the promises wherein, God doth affirm he will preserve his Church as included in the very words of the Supper, where he commandeth, the death of the Lord should be shewed forth, and this Supper distributed till he come. Therefore doubtlesse the principal and only means that Ministers or Magistrates can use, to prevent the dangerous, universal, epidemical increase of Sects, Schisms, Separations from our Parish Churches and publike Assemblies; to reclaim, reduce, re-unite their people in personal presence and affection to themselves, their Churches, and one another, and to restore unity, amity, peace, settlement, to our miserably distracted, dilacerated Church and Realms, divided, subdivided into so many Sects, Factions, one from and against another, is, to restore, presse, practise the frequent publike use of this Holy Communion every Lords day, or Moneth at least, and not to seclude any of their Parishioners from it capable of self-examination, but such alone who are actually excommunicated from all Church-Communion, and all other publick Ordinances, for their notorious sinnes demeriting such a censure. The contrary Doctrine, Practice, (derived from, and asserted by the (u) Anabaptists, but

(u) See Iudas Osiander, contra Anabaptist. De Ecclesia, c. 6. quest. 3 &c. Harmony of Confessions, Sect. 10. to 16.



but oppugned by Protestant Churches, Writers heretofore, though now asserted by Independents and (x) rigid Presbyterians) That this holy Communion belongs only to the truly regenerate, or to none but visible Saints: not to any unregenerate Persons or Sinners, who are all to be secluded from it. That none ought to be admitted to it, but such who upon trial and due examination by their Ministers or Presbyteries, shall be adjudged worthy Communicants, and sufficiently qualified, extraordinarily prepared to receive it: And the discontinuing of this Communion in most Churches upon these false Principles for sundry moneths and years together, having been the original fountain, source, and principal occasion of all those unhappy Schisms, Divisions, Separations, Contentions, Sects, Disputes, Differences which have rent our Churches, Realms, into so many Pieces, and brought so much hatred, scorn, contempt upon our Ministers persons, Functions, Ministry, in wise mens observations. To put this out of question, I shall desire all sadly to consider, that the greatest rents, schisms that have befallen the Church of Christ in these later ages of the world, have proceeded from Errors, Controversies touching the Sacraments, which have severed it into irreconcilable Sects and Separations. The Popish Error of Transubstantiation, and the consequences (of Adoration, of the Hostia, Masses, &c. arising thence) with the Sacrilegious depriving the Laity of the Cup, by the solemn (y) Decree of the Council of Constance, was the original Ground, the principal (though not only) cause, of all Protestant Churches Separation from the Church of Rome; as Mr. Fox his Acts and Monuments, the French Book of Martyrs, Bishop Jewel, Bishop Morton, and others in their learned Works heretofore, Dr. Daniel Featly, in his Grand Sacrilege of the Church of Rome, Mr. John Daille his excellent Apologie for the Reformed Churches, shewing their Necessity of Separation from the Church of Rome,

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(x) Mr. Rutherford, Divine Right of Church Gov. p. 281. Dr. Drakes Antiquities, and Boundary, Mr. Collings Judicial Suspension, Mr. Gildespy and others.

(y) Sessio 13. Sacros Concilium 3. p. 821, 822. See Harmony of Confessions, sect. 14 p. 324, 325, 330, 340, 351.

Bishop Jew-  
els Reply to  
Harding, p. 72.  
Bæus Sylvius  
Hist. Concilii  
Basilienfis, Fox  
A&T and Mo-  
numents, Vol. 1.  
p. 905. to 912.  
History of the  
Council of  
Trent.  
"Fox A&T and  
Monuments,  
Vol. 1. p. 909.

and others in their late Treatises of Schism, at large demonstrate: And had not the Council of Basil (since the Decree of Constance) granted the use of the Sacrament in both kinds, and restored the Cup unto the kingdom of Bohemia; and the Council of Trent since, upon certain conditions granted the same to other Kingdoms and Countries, they had all totally revolted from the Church and Popes of Rome, and turned Protestants, so much were they displeased with them for this *Grosse Sacrilege*. Hence the Council of Basil in their Act of Concession of the Sacrament in both kinds to the Bohemians, useth this observable Preface: \* *In the name of God and of our Saviour Jesus Christ, upon the Sacrament of whose most blessed last Supper we shall intreat, that he which hath instituted this most blessed Sacrament of Unity and Peace, will vouchsafe to work this effect in us; and to make us, that we may be one in the said Lord Jesus our Head; and that he will subvert all the subtilties of the devil, which through his envious craftinesse, hath made this Sacrament of Peace and Unity, an occasion of Wars and Discord; that whiles Christians do contend touching the manner of communicating, they be not deprived of the fruit of the Communion.* Whereupon St. Augustine in his Sermon upon Infants, in the Decrees, De Consecratione Distinct. 2. Quia passus, saith thus. So the Lord Jesus Christ certified us, and willed that we should appertain unto him, and consecrate the Mystery of our Peace and Unity upon the Table. He that receiveth the Mystery of Unity, and doth not keep the bond of Peace, doth not receive a mystery for himself, but against himself. *This we thought good above all things to be premised.* A clear testimony, that the Popish Abuses in the Sacrament, and this Sacrilege in depriving the people of the Cup, was the original cause of all the Schisms, Warres, Discords, then in and against the Church of Rome, and between her, the Bohemians, and other Churches, Kingdoms,

Kingdoms. Since this, the (a) *erronious Doctrine of* (a) Fox Acts & Monuments, Vol. 2 p 87, 88. See also Com- mentaries, l. 5. &c. See their *Consubstantiation in the Sacrament*, hath totally and almost irreconcilably divided the *Lutherans* from the *Calvinists*, and other *Protestant Churches*, and set them at open variance, hostility one against the other. Moreover, these *erronious tenets* of the (b) *Anabap-* many Books a- gainst each o- ther, and the Letters of Bi- shop Davenant and others to *tists*; that none ought to be baptized before they can ren- der an approved account of their faith: and that none ought to be admitted to the *Lords Supper* but *visible* (b) See Ofsan- der, Calvin, Featly, Bailly, and others, a- gainst the Ana- baptists. Har- mony of Con- fessions, sect. 12 to 15: Articles of England, art. 26. *Saints*, who upon precedent trial and examination shall be adjudged worthy to communicate; That communica- (c) See A Re- ply of 2. of the Brethren to A. S. Mr. Burtons Vindication of Independency, Mr. Edwards Gangrenaces. *ting with any other but Saints* doth prophane this and o- ther *Ordinances*, and defile those *Saints* who communi- (d) See Mr. Rutherford, Gillispie, Dr. Drake, Mr. Col- lings, Sym Col- lings, the Gloz- ingstone Mi- nisters, and o- thers Books of this subject. *cate with them*; hath occasioned them first to separate wholly, not only from the *Church of Rome*, but from all other *Protestant Churches* whatsoever, whether *Lutherans*, *Calvinists*, *Presbyterians*, or *Independents*, and to communicate with neither of them. The *Inde-* (c) taking up the *Anabaptists* wicked *erroni-* ous Principles against mixt Communion, have there- upon separated themselves from the *Presbyterians* and *our Parochial Churches*, and upon this foundation, e- rected new gathered Churches, and segregated conventi- cles of their own. And some over-rigid *Presbyteri-* ans, unadvisedly swallowing down this *Anabaptistical* *Drugg*, (d) founding their *New Presbyteries*, *Triers*, *Trials* of all *Communicants* worthinesse, *Suspensions* of all ignorant, scandalous persons from this *Sacrament*, and *unmixt Communion* only of *visible Saints* thereon, have thereby split themselves upon a double rock, and manifold inextricable inconveniences, to the total sub- version, and unexpected sudden frustration of their in- tended platform, and elevated hopes. First, by closing with the *Anabaptists* and *Independents* in this *Founda-* tion of their Separation from all other Churches and Christian Congregations, they have made most of their conscientious *Parishioners* to turn



(c) See Mr.  
Lewards Gar-  
garnes.

(c) *Anabaptists or Independents*, and to desert both their Church and Ministry; whereby their numbers are decreased, and these their Opposites Churches Numbers infinitely increased in few years space beyond all belief. 2ly. By denying, upon this Account, to administer the Lords Supper to the generality of their Parishioners as *unworthy of it*; and none other but *Dogs or Swine*; and by not administering it in their Churches upon this ground, for sundry moneths, nay years, lest any unworthy Communicants should presse unto it; they have therupon incur'd the general indignation, hatred, contempt, reproaches, and lost the affections of the residue of their people, caused many of them to turn *Ranters, Quakers, Atheists, contemnners, neglecters of all ordinances*; for to resort to old *Episcopal Clergy-men*, and those who will freely admit them to the Lords Table. And so by this their Error, sacrilege, ambition, neglect in, and forbearing to celebrate the Lords Supper (against Christs own precept, the Custom of the Primitive and all other Churches) to their Parishioners, as formerly, and endeavour to set up a *New Judaicatory*, or inquisition over their Persons, Consciences, to examin their fittestness, and suspend them from the Communion, they have by divine retaliating Justice or Providence at least (and I desire them to observe it) suddenly, unexpectedly, beyond all humane probability, by an unparalleled sacrilege, lost most of their Church revenues, Tithes, Duties, either seized, or detained from them by their people from whom they detain this Sacrament; yea lost both their *intended Presbyterian Government, Classes, Indicators, Reputations, Credits, Reverend esteem, the love and affections of the Generality of their Parishioners*, and rendred their Persons, Function, Ministry, generally odious, contemptible, opprobrious throughout the whole Nation; as themselves experimentally feel, complain of, and all intelligent men observe. Which being an undeniable

deniable experimental truth, there can be no better, speedier means used, to regain their former honor, love, respect, and reduce their straying flocks from their several Schisms, Sects, Conventicles, unto their Parochial Congregations, Assemblies, Ministry, but to renounce those *Abominable Errors, Practices*, they have unadvisedly taken up and strenuously defended; to restore the frequent, weekly, monthly use at least of the *holy Communion* (the principal bond of Christian Amity, Peace, Unity, \* *-serving instead of ANOATH to bind them all together in the true Profession of Christianity*, to re-gather their people together and re-unite and keep them close to themselves and one another) and to grant a *free admission* unto all visible Church-members able to examine themselves, to the holy Communion, as well as to all other Ordinances (as Christ, his Apostles, the Primitive Fathers, Christians did; and the premises undeniably manifest they are bound to do) and to endeavour by preaching, writing, exhortations, and all good Christian means, to prepare and excite all persons capable, to the frequent participation of this Sacrament, and not dehort, deterre any such from it, as they have done of later years, and thereby driven them both from their *Churches and Ministry*. Remember what (f) Bishop Jewel in his forecited words replies to Mr. Harding, *O miserable is that Church, wherein no man, no not so much as one is well disposed, and fit to communicate at the Lords Table*. What conscientious, zealous Christian can with comfort continue in such a Church, or what Minister with comfort or conscience continue in his Pastoral charge over it, and not remove, or separate from it to some other Church and people better qualified for Christian Communion, at Christs heavenly Feast? Such Churches these Ministers declare their own to be, by their practice, to whom they pretend they cannot, dare not administer the ho-

\* *Harmony of Confessions, p. 14 and Practice of Duty.*

(f) *Reply to Harding, p. 13.*

(g) See *Concordia Luthervana*, p. 342. & *My Suspension suspended*, p. 36.

(h) See *Mr. Humfrey his Reply to Dr. Drake*, p. 154.

(i) See the *Harmony of Confessions*, section 10, 11, 12, 13, 14, 15. *Articles of Eng'land*, art. 19, 36.

ly Communion at all, as having no right unto it, to the peoples scandal, and their own; And how many such Parochial Churches have we now in *England*, who have had no Sacrament of the Lords Supper publicly administred in them for divers years last past? though the more sinfull and worse they are, the more they need this Sovereign Medicine, this *Sinne-cleansing*, *Soul-recovering Antidote* to cure their Spiritual Maladies, and diseased Souls; the with-holding whereof from them, instead of working their Spiritual cures, hath g) but only lengthned, increased their diseases, and made them more sinfull, obstinate, vicious, irreligious, sacrilegious, prophane, undevout, athristical, neglectful, contemptuous of this and all other sacred Ordinances than before, and banished the serious frequent meditation of Christs precious bloodshed, and benefits of his passion quite out of their remembrance; As therefore the (h) Anabaptists, and Independents seclude none from their Sacraments, whom they deem visible members of their selected, refined, gathered Congregations; upon this account, That none are or ought to be members of their Churches, but such who have an equal right and free admission to all Gods Ordinances: So let our Presbyterian Ministers now upon the same account, either separate from their Churches, as no true visible Churches of Christ, or else admit all the visible, actual Members of their Parochial Congregations, to this holy Communion, as well as to all other Ordinances, wherein they have all an equal interest, as Church-members, lest all their people withdraw and separate from them, as many thousands have lately done, and will do, must else doe more and more, till this Sacrament be restored to them, That being no true visible Church of Christ, nor true Christian Congregation, wherein the Sacraments are not duly, frequently administred, as well as the Gospel preached, as all (i) Protestant Churches, Confessi-

ons,



ons, Writers, unanimously resolve : And those Churches must needs be full of Schisms, factions, Contentions, Animosities, hatreds, void of Christian love, unity, and in a most desperate sad condition, where the Supper of the Lord (the (k) sign and bond of the (k) Articles of love, peace, unity, amity that Christians ought to have amongst themselves, and Sacrament of their redemption by Christs death) is wholly cast aside, kept from them by their Ministers. Which the Lord give all such obstinate Church-distracting, Church-destroying Ministers grace now timely to consider, reform, for their own, their peoples, the Churches benefit, union, Peace, and future Settlement, upon serious perusal of all the premises, compiled, published for this much-desired end alone.

For a close of all, I shall desire all proud Pharisaical, supercilious, over-severe Ministers and other Christians puffed up with such a swelling conceit of their own transcendent Holinesse, worthinesse, and most others unworthinesse, that they think them altogether unworthy to communicate with them at the Lords Table ; to consider seriously with themselves, these few particulars, which may abate this their spiritual pride and uncharitableness, and reform their erroneous practices in this kind.

1. Advisedly ruminat upon Christs own parable of the boasting Pharisee, and humbled sinfull Publican, who went both up together into the Temple to pray; and which of these two Christ himself justified, Luke 18. 9. to 15. Which Parable he spake unto certain who trusted in themselves, as being righteous, and despised others, v. 9. This alone methinks should at least abate, if not fully cure this their overweening self-conceit. Compared with those Isay 65. 5. Which say (to others) Stand by thy self, come not near to me, FOR I AM HOLIER THAN THOU. These are a smock in my nose, a fire that burneth all the day; Behold

*Behold, it is written before me, I will not keep silence, even recompence into their bosoms. Let all such pure Justiciaries take heed they come not within the verge and censure of Prov. 30. 12. 13. There is a generation that are pure in their own eyes, and yet are not washed from their filthinesse. O how lofty are their eyes, and their eye lids are lifted up: (with spiritual pride) Withall let them remember that of Jam. 4. 5. and 1 Pet. 5. 5. Yea, all of you be cloathed with humility, for God resisteth the proud, and giveth grace unto the humble. With that of Phil. 2. 3. Let nothing be done through strife or vain glory; but in lowlinesse of mind, let each esteem other BETTER THAN HIMSELF. And then they would seclude none from the Lords Table ( especially before a legal conviction, trial, and sentence of Excommunication judicially passed against them ) as unworthy to bear them company, being as good, or better than themselves, in the judgement of true Christian Charity and Humility, if they pursue this Apostolical precept.*

2ly, Let them Ponder our Saviours own precept, Mat. 7. 1. Luke 6. 37. *Judge not, that ye not judged; Condemn not, and ye shall not be condemned.* With that of Rom. 14 4, 10. &c. *Who art thou that judgest another mans servant? to his own Master he standeth or falleth; But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? ( yea count, call him a meer Dogg or Swine, and seclude him from Christs Table as such, before any legal trial or conviction of him as such? ) We shall all stand before the judgement seat of Christ, &c. So then, every one of us shall give an account of himself to God. LET VS NOT THEREFORE IVDGE ONE ANOTHER ANY MORE.* Compared with 1 Corinth. 4. 3, 4, 5. *But with me it is a very small thing that I should be judged of you, or of mans day (or judgement) yea I judge not my self, but he that judgeth me is the Lord. Therefore IVDGE NO-*

**NOTHING BEFORE THE TIME,** *until the Lord come, who will both bring to light the hidden things of darkness, & wil make manifest the counsel of the hearts; & then shall every man have praise of God, Jam. 2. 12, 13. So speak, and so do, as they that shall be judged by the Law of Liberty: For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejsyceth against judgement, John 7. 51. Doth our Law judge any man before it bear him, and know what he doth? Which texts duly weighed, would take off all rash, censorious, private, illegal judgements passed upon whole Parishes hearts, and spiritual estates, and suspensions of them from the Lords Table upon bare surmises, before any judicial hearing, trial, conviction of their scandalous Crimes and Offences, deserving such a severe, unchristian censure, by those who have no divine nor humane Authority to inflict it, as now they doe.*

3ly. Let such remember, that as Christ himself never erected any private Consistory in himself, his Apostles, Ministers or Presbyterian Classis for the trial, examination of any mans knowledge, preparation, worthinesse, Graces, before they came to the hearing of the Word, Prayer, or other publike Ordinances of his worship; but *injoynd every man only to examine, prove himself, and search, try his own heart, wayes, Lam 3. 40, 41. Psal. 4. 4. 2 Cor. 13. 5. compared with Ier. 8. 6. c. 31. 18, 19. and to judge himself, (not others, whose hearts, states he ca not certainly know:)* 1 Cor. 11. 28. 31. Rom. 14. 3. to 14. So in our approaches to the Lords Supper, he gives no Commission to any Classis, Minister, in or by his word, to try or examine any others fitnessse ere they be admitted to the Lords Supper, but only commands *every man to \* examine and judge himself alone, (not any other,)* The reason is there rendered, *\* 1 Cor. 11. 28. 31. For he that eateth and drinketh unworthily, eateth and drinketh judgement (or damnation) to himself (alone) not to any other: For if we would judge our selves,*



we should not be judged, v. 31. The Fathers, with other Commentators generally on & from this Text, presse all, to examin themselves before they receive this Sacrament, And the Churches of \* Helvetia, Bohemia, Belgia, Saxony, in their publike Confessions, and Church of England in her publike Liturgy, from this Text, Exhort all Communicants diligently to examine themselves, before they eat the Sacramental Bread, or drink of that Cup: but injoyn not their Ministers or Classes juridically to examin or approve them as worthy Communicants before they admit them; introduced originally by Popish Priests, who called their people to \* Auricular Confession, and scrift, before they would admit them to the Sacrament, which the Fathers in the Primitive times exacted not, as Bishop Jewel formerly manifests. And this will still their Polypragmatical Humor, of \* playing the Bishops in other mens Dioceses, and Popes in other mens consciences; instead of examining their own Hearts, Lives, Actions, Consciences, Faith, Love, Repentance and other Graces, especially their own Charity, Humility, Gentlenesse, and Long-suffering towards their Brethren, whom they thus seclude from the Sacrament, without any legal Commission from God or Man, which will hardly consist with that true Christian brotherly love, charity, humility, gentlenesse, meeknesse and forbearance, which is required in all worthy Communicants, as they deem themselves.

4ly. Let such Divines and others who make the truth of Grace, or real visible Saintship, the onely condition, qualification of rightfull admission of any to the Lords Supper, consider these sad inevitable consequences of this their Error. 1. That no Minister, person whatsoever (without immediate revelation from God) can (x) certainly, or infallibly know the hearts or truth of any Parishioners Graces; and therefore by this rule, he neither can nor dares administer it to any, de fide; because (y) God only knows their hearts and truth

(x) Jer. 17. 9.  
10. 1 Sam. 16.  
6. 7. Acts 1. 24.  
(y) 1 Chron. 28. 9.  
9. 1 Kings 8.  
39. 2 Tim. 2.  
19.

of

of Graces. 2ly, That many who appear and seem to be real Saint, for a time, appear at last to be wicked (2) <sup>(2) Mat. 23. 27</sup> Hypocrites : and many thousands who appear not outwardly to be Saints, even to the most eminent (a) inspired Prophets of God, are yet real Saints in truth and Gods esteem, Rom. 11. 3, 4, 5. If this then should be the only rule of admission to the Sacrament, many false Hypocrites should be admitted to, and thousands of real Saints secluded from it. 3ly, All new converted, or tender-hearted, humble, doubting Christians, labouring under the burthen of their corruptions, or Sathans temptations, not fully assured of the truth of their real conversion, Graces ; should then necessarily sequester themselves from this Sacrament, when they need it most, though their Ministers should deem them fit and worthy ; because unresolved of the truth and reality of their own saving Graces, and so unworthy to communicate in their own resolutions. 4ly, If truth of Grace be necessarily requisite in all Receivers, then much more, or at least equally requisite in all Ministers, who consecrate and administer to, as well as receive it first of all, with their Parishioners. And then, if the Parishioners doubt,\* deny, or have no certain assurance of the truth of Grace in their Ministers ; by this rule, they neither may, can, nor will receive at all : And so Ministers having no certain infallible assurance of their Parishioners true conversion or Graces, nor they of their Ministers, this Sacrament must be wholly exploded and laid quite aside. Upon which Consideration the Church of England in the 26. Article, and the Protestant reformed foreign Churches in their (b) Confessions resolve; That the unworthinesse of the Ministers, <sup>(b) Hamon of Confessions, 10. to 16.</sup> doth not hinder, or take away the efficacy of Gods word, Sacraments, Ordinances, which are effectual because of Christs institution and promise, although they be ministered by wicked men, which will be ever mingled with the good in the visible Church. 5ly, I desire such Mi-

\* As all Anabaptists, Quakers, Sectaries, now do.

nisters who have preached, printed, cryed up this false rule of admission to, and administration of this Sacrament, sadly to consider, the retaliating justice of God upon them, arising from this their error, and neglect of administering it. That whiles they have peremptorily debarred their Parishioners and people from the Lords Supper, and laid it quite aside, as denying or doubting their real Saintship; many of their people have upon their own principles, turned *Anabaptists, Independents, Quakers, Seekers*, yea, publicly in their Churches, *Pulpits, (c) Writings* proclaimed them, to be no real Saints or Ministers of Christ at all, but *Baals Priests, Seducers, of the people, false Prophets, Hirelings, Hypocrites, Deceivers, Impostors, Antichrists*, fit only to be cast forth unto the Dunghil, trodden under foot of men; deserted both their Church assemblies, Ministry, and withheld their Tithes. I beseech them sadly to ponder, how God hath thus repaid them in their own false coin, and to acknowledge his justice on them in it.

[c] Cons Voice  
from the Tem-  
ple. Audland's,  
Speeds, and  
other Qua-  
kers like Pam-  
phlets.

[a] Abbatis  
Theon's de Vel-  
le bonum, Colle-  
tio. c. 21. B. 66.  
Patrum, Tim. 5  
pars. 2. p. 229.

sly, Let them consider this notable passage of (d) *Abbot Theon* (about 530 years after Christ) That mens sins ought not to deterre them from, but excite them to the frequent participation of the Lords Supper; and that those who deem themselves worthy receivers, (as these supercilious secluders of their Parishioners from the Sacrament doe) are most unworthy. *Nec tamen ex eo debemus nos a Dominica Communione suspendere, quia nos agnoscimus peccatores, sed ad eam magis ac magis est, et propter animæ medicinam, et purificationem Spiritus avidè festinandum: veruntamen ea humilitate mentis ac fide, ut indignos nos perceptione tanta gratia judicantes, remedia potius nostris vulneribus expetamus. Alioquin, nec anniversaria quidem dignè est præsumenda Communio, ut quidam faciunt, qui in Monasteriis consistentes, ita Sacramentorum cœlestium dignitatem, & sanctificationem, ac meritum metinuntur, ut aestiment ea non nisi sanctos & immaculatos debere præsumere, et non potius*



Potius ut sanctos mundosque nos sua participatione perficiant. Qui profecto maiorem arrogantie presumptionem, quam declinare sibi videntur, incurrunt, quia vel tunc cum ea percipiunt dignos se ejus perceptione disjunctant. Multo enim justius est, ut cum hac cordis humilitate qua credimus et fatemur, illa sacrosancta mysteria nunquam pro merito nos posse contingere, singulis ea Dominicis diebus ob remedium nostrorum aegritudinem presumamus, quam ut vana persuasione cordis elati, vel post annum dignos eorum participio nos esse credamus.

Wherefore as the blessed ancient Martyr (e) Ignatius [e] Epist. 14. in his Epistle to the Ephesians, thus exhorts them to the frequent reception of the Eucharist. Date itaque operam ut crebrius congregemini ad Eucharistiam et gloriam Dei. Quando enim se ipsi in idem loci convenitis labefactantur vires Satane, et ignita illius ad peccatum jacula irrita resiliunt: which (f) Joannes Climachus [f] Bill Patrum. Tom. 6. pars 2. p. 275 E. likewise seconds, pressing the frequent reception of the Eucharist upon these and other Grounds ( which the primitive Christians daily and frequently received in common, as the marginal (g) Authors, besides those [g] Anastasius Sinaita, quest. 7 Bibl. Patrum. Tom. 6. pars 1. p. 725. Tertullian apologeticus. Ecti Rhe-nani Annotat. in Tertull. De Corona Militis, p. 734. Cent. M. g. l. 2. to 3. cap. 6. De Ritibus circa eucharistiam. forecited, and Eusebius De Demonstratione Evangelica, lib. 1. c. 10. p. 300. inform us) So let our rigid Innovators, now imitate this their practice for the future, lest they increase the power, kingdom of Satan, their own and their Parishioners sins and damnation; by debarring them from this spiritual balm, and sovereign means of their Salvation, instead of making them more worthy and prepared to receive it, or lesse sinfull, by their Suspension from it.

6ly. Let them ponder, that the Primitive Fathers and Christians, though they were over-rigid to such as fell away to Idolatry, through fear, in times of persecution; yet upon their repentance they admitted them to receive the Lords Supper at home in private, when they lay sick upon their death-beds, though they stood actually excommunicated from the Church and all publike Ordina-

[h] Reply to  
Harding, p. 30.  
35. Eusebius  
Eccles. Hist. l. 6.  
c. 36. Niceph.  
l. 6. c. 6. Cent. Mag.  
3. col. 133.

[i] Eusebius  
Eccles. Hist. l. 6.  
c. 63. Nicepho-  
rus Eccl. Hist. l.  
6. c. 6. Bishop  
Jewels Reply  
to Harding, p.  
35.

[k] Nicephorus  
l. 6. c. 37. Cent.  
Mag. 3. c. 7. col.  
151.

[l] Niceph. l. 5.  
c. 25. Cent. 3.  
col. 144. 151.

[m] Theodoret  
Hist. l. 5. c. 18.

[n] Sozomen,  
l. 6. c. 25.

[o] Theodoret,

Hist. l. 1. c. 2. 4. Centur. Magd. 4. col. 414.

Pamelii, & De Oratione, lib.

[p] Epist. 28. 38. 40. 54. 62. Edit.  
[q] Homil. 7. & 22. in Josuam. Hom. 13. in E-  
zech. Hom. 3. et 12. in Hieremiam, Tract. 15. in Matth.

nances; to the end they should not be swallowed up utter-  
ly in despair, but live comfortably as the Members of  
Christ; as [h] Bishop Jewel proves at large by the  
story of Serapion, and Concil. Carthaginense 6. Can. 13.  
With what hearts, faces, consciences then, can these  
Cathari, and Novations deny this Sacrament now to  
their Parishioners, who earnestly desire and long af-  
ter it, both in their healths, sicknesses, and at their  
very deaths, though never actually excommunicated,  
nor guilty of such *Grosse Apostacy to Idolatry*: when as  
they freely admit them to their Church-assemblies, and  
all other publick Ordinances? contrary to the practice  
of the Primitive Churches, Fathers: who cast all such  
as were excommunicated for any scandalous sins crime,  
or heresie, out of their Churches, debarred them from  
their Congregations, and all Christian Communion with  
them in prayer, or any other publick Ordinances, as well  
as in the Lords Supper; which is most apparent by the  
Excommunications and presidents of [i] Serapion, [k]  
Numerianus, [l] Philip, and [m] Theodosius the Em-  
perors; [n] Apollinaris, and [o] Arius the Here-  
ticks, with others recorded in Ecclesiastical Histories;  
By this pregnant Testimony of Tertullian in his Apolo-  
gy: *Summumque futuri judicii præjudicium est, si quis  
ita deliquerit, ut a Communitone orationis et Con-  
ventus, et omnis sancti commercii relegatur*: By  
these phrases of [p] St. Cyprian, whereby he expres-  
seth the nature and use of Excommunication in his age.

*Arcere, cohibere, ejicere, excludere, pellerere, rejicere ab  
Ecclesia, Seperare a Christi corpore, &c.* By these ex-  
pressions of [q] Origen, *Ab Ecclesia corpore defecari,  
per Ecclesia Presides. Auferatur è populo Dei, eradi-  
cetur, et tradatur Satana. Is qui presidet populo, & regit  
Ecclesiasticam disciplinam ejicit eum de Congregatione*

fidelium. In Ecclesiis Christi consuetudo tenuit talis, ut  
 qui manifesti sunt in magnis delictis, ejiciantur ab ora-  
 tione Communitatis, &c. By this phrase of [r] Gregorius  
 Thaumaturgus, Bishop of Neo-Cæsaria, against covetous  
 plunderers of Captives and other mens goods for filthy  
 gain; whom he resolves to be, a Dei Ecclesia abdicat-  
 ti; which Theodorus Balsamon ( Patriarch of Anti-  
 och ) thus expounds. Ecclesia abdicatus, id est, ejec-  
 tus et alienus; dicuntur enim abdicati, filii, quando  
 propter aliqua crimina ab hereditate paterna alienantur.  
 In tempore autem talis calamitatis, existimare aliorum  
 calamitatem esse sui lucri occasionem, est impiorum ho-  
 minum, et Dei inuisorum, et qui omnem improbitatem  
 superant. Unde visum est, eos abdicare, pro eo quod est,  
 aperte Ecclesia expellere, et a fidelium multitudine  
 separare, ne propter ipsos Dei ira ad omnes veniat, &c.  
 Which I wish the plundering Covetous Saints of our  
 age, would consider, being all ipso jure, excommunica-  
 ted persons; Qui ea rapiunt, quæ ad eos, qui in bello cap-  
 ti sunt, pertinent. To these I might adde the like phra-  
 ses and passages of St. Basil, St. Hierom, St. Ambrose,  
 St. Augustine, Isychius, Prosper, Primasius, Eucherius,  
 and others, collected by the [s] Century Writers: [s] Cen. Mag-  
 deb. 3, 4, & 5. where you may peruse them at leisure. With that of [t] Faustus, Rhegiensis Episcopus: Illis ipsis qui  
 graviter apud nos delinquant, nullam tristiores, nullam  
 acerbiores possumus invenire sententiam, quam ut a  
 corpore Congregationis abscessi, sine pace discendant: [t] Al Mo-  
 nachos Sermo. Bibl. Patrum. Tom. 3. p. 500.  
 And infinite other Testimonies in all succeeding ages,  
 proving excommunicated persons for scandalous offences,  
 to be \* totally secluded and cut off from the Church of God  
 and all publike Ordinances therein whatsoever; and not  
 suspended only from the Communion. Which utterly  
 subverts that New-found Excommunication only from  
 the Lords Table, introduced, exercised, and so much  
 contested for by our Novellizing Ministers of late  
 years, against the practice of the Church and people of  
 God in all former ages; to the dishonor of Christ and  
 his

\* See My New  
 Discovery, p.  
 41, 42.



his Sacrament, and the great prejudice, grievance, offence, scandal of their people; which I trust they will now reform, upon this Discovery and Conviction of their Error.

Finally, let all such remember, That *Iesus Christ himself* (the only [u] Author, instituter of this Sacrament, for a perpetual remembrance of his death and passion, till his second coming in the clouds) invites and calls all Christians good and bad, for whom he died and shed his blood, though the greatest, vilest, worst of sinners, and unworthiest of all others, to come unto this Sacrament, as a most effectual means to heal, cure, convert, comfort, ease, refresh, sanctifie, confirm, save them, as the forecited Passages out of *Luthers Catechism*, the Practice of Piety, all Liturgies, and most Writers of this Sacrament, accord; inviting none thereto, but such as confesse themselves most grievous Sinners, standing in need of his free pardon, cure, grace, mercy, which they there expect to receive and get sealed to their souls; Whereupon they are all bound under pain of contempt of the greatest mercy, highest sin, and severest judgements, to resort unto it when they are thereunto invited, as well as to other Ordinances, their sinfulness, unpreparedness, being no discharge or exemption from this their bounden duty: which is a greater Crime to forbear, than receive unworthily; as being a total and higher wilfull contempt, undervaluing of this Ordinance. That Christ himself at its original institution \* admitted Judas himself unto it, though [y] a Devil, Thief, Covetous wretch, a Traytor to, and seller of him to his malicious crucifiers: together with Peter, whom [z] he then foretold should within few hours after thrice together most shamefully deny him, as he did, and the other Apostles, who [a] all soon after forsook him, fled; and were all of them then [b] ignorant and uncredulous of the Doctrine of his resurrection, to the end, Mar. 14. 66, &c. Lu. 22. 25, &c. John 18. 15, &c. [a] Mat. 26. 56, [b] Mar. 16. 11, 12, 13, 14. Lu. 24. 21. to 49. Johan 20. 2. to 30.

[u] I Cor. 11. 22. to 30.

[x] Mat. 11. 28. 29. c. 12. 1.

to I. R. v. 22.

17. Isay 55. 1 2.

compared w b

Mar. 14. 23, 24.

Mat. 26. 26, 27

Hab. 9. 19, 20.

I Cor. 10. 1, 2.

3, 4. 16, 17. 6.

11. 20. to the

end.

\* See My Vin-

dication of 4.

Serious Questi-

ons, p. 17. 10

29.

[y] John 6.

70. 71. c. 12. 6.

Mat. 26. 14. 21.

25. 47, &c.

Acts 15. 17. 18.

[z] Mat. 26. 33.

34, 35, 69. to the end,

Mar. 14. 66, &c. Lu. 22. 25, &c.

John 18. 15, &c. [a] Mat.

26. 56, [b] Mar. 16. 11, 12, 13, 14.

Lu. 24. 21. to 49.

Johan 20. 2. to 30.

resurrection

*urrection and ascension (as I have [c] elsewhere proved [c] A Vindication of 4. Serious Questions, & Suspension null'd.*  
 at large.) And that purposely to manifest, that this Sa-  
 crament (which is but a visible word) belongs equally to  
 all visible Members of every visible Church, whether  
 good or bad, regenerate or unregenerate, (though it be  
 a favour of life unto life to the one, and of death unto  
 death to the other) as well as the word preached; and a  
 converting as well as confirming Ordinance, from which  
 no Churchmembers professing Jesus Christ may or ought  
 to be secluded. Wherefore, if the Disciple be not above  
 his Master, nor the Servant above, or greater than his  
 Lord, (as the [d] Lord of this Sacrament assures us) [d] John 13. 16.  
 then no Minister of Christ may, can, or ought (under c. 15. 20. Mat.  
 pain of highest Antichristian Insolency, Pride, Tyranny, 10. 24.  
 and affront to Christ himself, his Kingdom, Power, and  
 Sovereign Authority) to seclude or keep back any from  
 his sacred Table whom himself hath called, invited,  
 admitted thereunto, upon any pretexts whatsoever. Let  
 every one therefore henceforth [e] bow and submit to [e] Phil. 2. 10,  
 Christ herein, and no longer stubbornly stout it out a- 11. Rom. 14. 11.  
 gainst him, [f] lest he tear them in pieces suddenly, and f. Psal. 50. 22.  
 there be none to deliver; and seclude them for ever  
 from his [g] Table, Kingdom in Heaven / for suspen- [g] Mat. 16. 29  
 ding his invited guests from his Supper, here on earth, R. 19. 9. Luc.  
 without his Commission, or command. I shall close 2. 16. 30.  
 up all with [h] St. Cyprians words (recorded likewise [h] Id. c. cil.  
 by [i] Bishop Jewel) which I wish all our Ministers to l. 2. Epist. 3.  
 lay to heart: *Religioni nostra congruit, et timori, et ipsi [i] Reply to  
 loco et officio Sacerdotii nostri, custodire Traditionis Do. Harding, pag.  
 107.*  
*minica veritatem, et quod prius apud quosdam videtur er-  
 ratum, Domino monente, corrigere; ut cum in clarita-  
 te sua et Majestate Celesti venire caperit, inveniat nos  
 tenere, quod monuit; observare quod docuit; facere  
 quod fecit.* And his words to Cornelius the Pope,  
 (registred in the [k] Harmony of Confessions out of  
 the Confession of Auspurg) How do we teach or provoke [k] Section 14,  
 the people to shed their Blood in the Confession of Christs p. 332.

*name,* IF WE DENY THE BLOOD OF CHRIST  
TO THEM WHO ARE IN THIS WARFARE?  
*Or how shall we make them fit for the Cup of Martyrdom,*  
IF WE DO NOT FIRST ADMIT THEM BY  
THE RIGHT OF COMMUNICATION TO  
DRINK IN THE CHURCH THE CUP OF THE  
LORD?

## FINIS.

## ERRATA.

**E** Pistle page 4. l. 34. *year* v. in, p. 5. l. 6. r. First, Whereas, p. 13. l. 5. *these*, ch. ct. p. 22. l. 7. *experience*, expedience. Margin p. 9. l. 10. *bending*, blazing.

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